



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

London N.Y. 1560

519

28190

XK 18.9 PAT [GW].

7

A COMPLETE COMMENTARY.

WITH

*Etymological, Explanatory, Critical
and Classical* NOTES

ON

MILTON'S Paradise Lost:

EXPLAINING

1. All the *Hebrew, Chaldaic, Arabic, Syriac, Phœnician, Egyptian, Greek, Latin, Italian, Spanish, Portuguese, Danish, Russian, Tatarian, Saxon, Teutonic (or German) Dutch, Norman, (or Old French) Old English (or Scottish) Indian, American and Miltonian Words*, i. e. Those of the *Author's own Coining*, thro' the whole *Poem*.
2. All the difficult *Terms of Divinity, Philosophy, Mathematics, Astronomy, Astrology, History, Geography, Architecture, Navigation, Anatomy, Surgery, Chymistry, Alchemy, Hunting, Hawking, Gardening, and other Human Arts and Sciences*.
3. All the fine *Epithets, the Mythology (or Fables) of the Antients* all the *Figures of Grammar and Rhetoric, Comparisons, Similies, Digressions, different Persons*; and setting all the *Transposed Sentences* in a plain *English Prose Order*; with many new *Theological, Critical, Historical and Political Observations*, never published before. For without such a *Work* the *Poem* is useless to most Readers of it.

In magnis voluisse sat est. Tibull.

By JAMES PATERSON, M. A.
And PHILOLOGIST.

L O N D O N :

Printed by the Proprietor, R. WALKER, in Fleet-Lane.

MDCCLXIV.

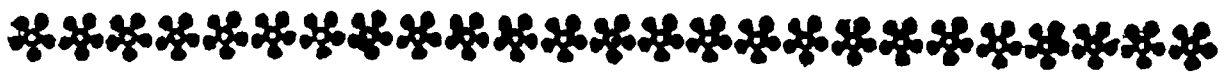
GEORGE R.

GEORGE the Second, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c. To all, to whom these Presents shall come, Greeting. WHEREAS Our Trusty and Well-beloved *James Paterfon*, Clerk, hath humbly represented unto Us, That he hath, with great Labour, Application, and Expence, composed a Book, entituled, *A Commentary, with Etymological, Explanatory, Critical and Classfical Notes on MILTON'S PARADISE LOST, &c.* (which Work will be comprised in one Volume in 12mo) and hath humbly besought Us to grant him Our Royal Privilege and Licence, for the sole printing, publishing, and vending the said Work; We being willing to give Encouragement to Works of this Nature, which tend to the Advancement of Learning, are graciously pleased to condescend to his Request: And do therefore, by these Presents, grant unto the said *James Paterfon*, his Executors, Administrators and Assigns, Our Royal Licence, for the sole printing, publishing, and vending the aforesaid Work, for the Term of Fourteen Years, to be computed from the Date hereof; strictly forbidding all our Subjects, within Our Kingdoms and Dominions, to reprint the same, either in the like or any other Volume or Volumes whatsoever, or to import, buy, vend, utter, or distribute any Copies thereof, reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent or Approbation of the said *James Paterfon*, his Heirs, Executors, Administrators and Assigns, under their Hands and Seals first had and obtained, as they will answer the contrary at their Peril, whereof the Commissioners, and other Officers of our Customs, the Masters and Wardens of our Company of Stationers are to take Notice, that due Obedience be rendred to Our Pleasure herein declared.

Given at Our Court at St. James's the 14th Day of March 1743, in the Seventeenth Year of Our Reign.

By His Majesty's Command,

HOLLES NEWCASTLE.



An Explication of the Abbreviations used in this Work.

H E B. for a *Hebrew Word*. Chal. for *Chaldaic*. Arab. for *Arabic*. Syr. for *Syrian*. Phœn. for *Phœnician*. Egypt, for *Egyptian*. Pers. for *Persian*. Turk. for *Turkish*. Tart. for *Tartarian*. Lat. for *Latin*. Gr. for *Greek*. Fr. for *French*. It. for *Italian*. Sp. for *Spanish*. Port. for *Portuguese*. Dan. for *Danish*. Rus. for *Russian*. Sax. for *Saxon*. Teut. for *Teutonic*. Dut. for *Dutch*. Nor. for *Norman*. Brit. for *British*. O. E. for *Old English* or *Scottish*. Ind. for *Indian*. Amer. for *American*. Milt. for *Miltonian*. Theol. Phil. Math. T. for a *Term of Theology, Philosophy and Mathematics*. Astrol. T. for an *Astrological Term*. Astron. T. for an *Astronomical Term*. Anat. T. for an *Anatomical Term*. A Hist. Geog. T. for an *Historical or Geographical Term*. A. T. of Archit. Navig. Surg. Bot. Chym. Alch. Phar. Phys. Hunt. Hawk. Gard. for a *Term of Architecture, Navigation, Surgery, Botany, Chymistry, Alchymy, Pharmacy, Physick, Hunting, Hawking, Gardening*. A. M. for *Anno Mundi*, in the Year of the World. A. D. for *Anno Domini*, in the Year of our Lord. A. U. C. for *Anno Urbis Conditiæ*, in the Year of the Building of Rome. i. e. for *id est*, That is to say. q. or q. d. for *quasi dicas*, as if you should say so and so. &c. for *Et cætera*, and so forth, when more Words might be set down. Fig. Rhet. Gram. for a *Figure of Rhetoric, or Grammar*. OBS. for *Observe*.



T O T H E
R E A D E R.

MILTON'S PARADISE LOST,
*being an Original in it's Kind,
an Honour to the British Nation,
and the prime Poem in the
World; is justly esteemed and ad-
mired by every Englishman, and also by the
Learned Abroad.*

*The Iliads and Odysses of Homer, and the
Works of Virgil have had the Honour of a
thousand Commentators; therefore I thought
it necessary to add such a Commentary to this
as the great Work required,*

*At first I proposed to publish this Commen-
tary along with the Original Poem, with Al-
phabetical, Numerical Notes, and other Re-
ferences on the Margin of the Book; like the
Scholastical Notes upon the Classics. But be-
ing*

B

ing opposed in the Design, I modell'd it into this Form. And considering that the Original Poem is in every One's Hand; this Commentary will be fuller, cheaper, and more portable to the Purchasers in one Volume.

The Critical Notes of the judicious Mr. Addison, the various but arbitrary Readings of the learned Dr. Bently, and the Confutation of them (so far as he went) by another learned Author, are all of a quite different Nature from my Design.

Two Authors only have attempted something of this Kind. The first is a very learned and judicious Gentleman of North-Britain, signed P.H. for Peter Home, about 50 Years ago.

But his Notes are (in my Opinion) useless to the Unlearned: Because they are full of the Original Words in Hebrew and Greek Characters, they abound with long and tedious Quotations out of the Greek, Latin, and Italian Authors. The Book is very rare; and therefore it is extravagantly dear. It is so also to the Learned, because they have all these in their several Originals. And he passes by many Original Words in the Poem untranslated (tho' he has done others of them well and with great Learning) viz. Busris, Memphis, Goshen, Amram, Egypt, Pharaoh, Nile, Rhine, Danaw,

naw, Ister, Argob, Bashan, Arnon, Solomon, Moab, Aroer, Nebo, Abarim, Heshbon, Horonaim, Seon, Sibma, Eleale, Peor, Sittim, Josiah, Phœnician, Sidon, Libanus, Ezekiel, Azotus, Gath, Ascalon, Accaron, Gaza, Damascus, Abbana, Parphar, Ahaz, Osiris, Isis, Bethel, Dan, Eli, Sodom, Gibeah, Saturn, Rhea, Crete, Ida, Dodona, Adria, Cetic, Thebes, British, Armoric, Morocco, Biserta, Lemnos, Ægean, Imaus, Pigmies, Ormus, India, Python, Alcides, Æchalia, Thessaly, Lichas, Oeta, Eubœa, Serbon, Damiata, Casius, Medusa, Tantalus, Bengal, Scylla, Calabria, Scorpion, Barca, Cyrene, Orpheus, Thamyras, Phineus, Tatar, Ganges, Empedocles, Plato, Cleombrotus, Dominic, Francis, Peter, Paneas, Andromeda, Aaron, Hermes, Proteus, John, Selucia, Telassar, Enna, Proserpina, Ceres, Orontes, Castalia, Nyssa, Triton, Amalthea, Bacchus, Abassin, Amara, Hyacinth, Azores, Punic, Alcinous, Thracia, Rhodope, Crocodile, Achilles, Lavinia, Neptune, Cytharea, Pontus, Pales, Laertes, Illyria, Hermon, Cadmus, Æsculapius, Epidaurus, Scipio, Circe, Athens, Samson, Delilah, Xerxes, Susa, Memnon, Hellespont, Europe, Asia, Astracan, Bactra, Dicte, Deucalion, Pyrrha, Janus, Argus, Dothan, Samarcand, Oxus, Lahor, Pequín, Agra, Mogul, Ecbatana, Hispahan, Ophir, Niger, Fez, Algiers, Mexico, Montezume, Peru, Geryon, Sechem,

Hamath, Hermon, Carmel, Gibeon, Ajalon, and other proper Names ; all which I have rendered into proper English ; in which Garb some of them, so far as I know, never appeared before.

The next is Mr. Richardson, but he is not to be mentioned with the former, being most defective, and of little Service to the Curious Reader : for one half of his Book is taken up in an History of the Life and Circumstances of Mr. Milton ; wherein he is rather a Biographer than an Annotator. Alas ! How mean is this, in Comparison of Cowley's Life, by the Rev. Dr. Sprat, late Bishop of Rochester : 'Tis a Pity that he had not written Milton's Life also. And in the other Part of it he picks out only a Word here and there, and those are none of the most difficult, and in many Respects, of no Advantage to the Reader ; for he sets down Words over and over, without any Explication, and enlarges upon others with long Paraphrases, Quotations and Breaks, where there is no need : So that a great Part of his Book is Blank Paper, and of no farther Use, than to enhance the Price of it. Parturiunt Montes !

But I had almost finished this Commentary before I had seen either of these ; and their Imperfections encouraged me to prosecute this with the more Courage and Accuracy.

To the READER.



In this I have translated almost every Foreign Word into proper English, express'd them all in the same Number, Time, Mood, and Person, as they stand in the Poem itself; with two, three or four Words of the same Signification, but better known to the Unlearned. I have shewn the Original Language, their Etymology, Derivation and Composition; given a Reason for the Appellation of them, so far as was possible, for the Satisfaction of the Unlearned, that know not the Use of Dictionaries; and of Foreigners, who are Strangers to the Original Language of Milton: and I have omitted none that had the least apparent Difficulty; that this Work might be more serviceable to the meanest Capacities and Strangers; both which lose their Time and Labour in reading this most sublime Poem, without such a Key. And to prevent mentioning the Originals in Hebrew, Greek, Latin, &c. as much as possible, I have pointed at them, by writing our own Words derived from these, in other Characters, which will give the Curious Reader a Hint of the primitive Language. I have explained all the abstruse Terms of Arts and Sciences, all the Fables of the Antients; shewed all the Similies or Comparisons, pointed out all Figures of Grammar and Rhetoric, with the Digressions; and taken Notice of every New Person or Subject of each new Paragraph, where it was not very obvious and plain; that the Reader may the more readily understand

what he reads, and may retain the Thread of the History in his Memory, as he goes on; and also may read with both Profit and Pleasure: I have placed all the transposed Sentences into a natural or plain English Prose-Order, but generally by Way of a short Paraphrase, not in the same Words of the Poem, for a certain Reason known to myself. For the Transposition of Words is an Ornament in Poetry only, and our Author has frequently made Use of that Liberty to his Advantage.

In the Indian, American and some old Words I can neither satisfy myself nor my Reader, tho' no Pains have been wanting therein: Because there are no Grammars nor Dictionaries extant for many of them; and they are so obscure and antiquated, that the antient Poets, Historians, and Geographers have left them as they found them, without searching into their proper Derivation and Signification; now it is impossible to find out the proper English of them. Therefore I would humbly recommended it to ingenious Travellers, to search more carefully into these; for that will be an Improvement in Learning to future Ages.

I have avoided Repetitions as much as possible, which cannot be done in so many Thousands of Words, unless where they were at a great Distance, or had various Senses. But rather than any should be emitted, which want Explanation,

cation, I have mentioned some of them with References.

And to render this Work more complete, I have explained also many other Foreign Words, as they occurred in my Notes; but are not in MILTON's Poem.

By perusing this Commentary, the Curious will observe and see,

I. *What a vast Master MILTON has been in the Round of all the known Languages, useful Arts and Sciences among Men.*

II. *That the English Tongue is one of the most copious and beautiful, and also requires the more Study and Application, to understand it accurately; because it is enriched with the Spoils of all the rest. But as our Ancestors were most conversant with the Old Romans, Saxons, Germans and French; they have borrowed most of our Words from those; tho' many are come so far as from Chaldæa, Persia, Judæa, Egypt, Phœnicia and Greece also.*

III. *That this Commentary will be an useful Vocabulary to those that would learn this Language: And therefore I humbly recommend it to all Parents, School-masters, Tutors, Travellers, Merchants, Foreigners,*
and

and the Unlearned of both Sexes and all Conditions, both at Home and Abroad.

IV. That this Work will display fully the Benefits and the Ornaments of this incomparable Poem, to the Satisfaction, I hope, of every curious Admirer of Paradise Lost.

And now COURTEOUS READER, I introduce thee into a Paradise, that is replenished with all the Flowers and Beauties of the Universe. And I wish Thee as much real Pleasure and Profit in the Perusal of this Commentary; as I had Study, Labour and Expence in the Composition of it.

Your most humble Servant,

J. PATERSON.



A COM-

A COMPLETE
COMMENTARY,
 WITH
Etymological, Explanatory, Critical
and Classical NOTES
 ON
MILTON'S PARADISE LOST.

B O O K I.

Line 1.

IN these first six Lines, we have the *Poet's Exordium* or *Preface*, wherein he proposes the *Subject* of his following *Poem*; as is usual to all

Auth **BSERY. I.** The Poet begins with a beautiful *Transposition of Words*, an Ornament in *Poetry*; they must be read or paraphrased in this *Natural Order*: O heavenly *Muse*, or *Holy Spirit*, aid or assist me, to sing or write of *Man's first Sin or Disobedience to God*, and of the *Fruit of that forbidden Tree*, whose deadly *Taste* brought

brought Death, and all our Woe and Misery into this World, with the Loss of Paradise; till a Man, far greater than Adam, (i. e. the LORD JESUS CHRIST, the SECOND ADAM, the MESSIAS and HERO of this Heroic Poem) restore lost Mankind, and regain that most blessed Seat to them.

☞ OBSERV. 2. Poets are said to Sing, not to Write or Relate: because their Works are Musical, and at first were Sung upon Pipes and other Instruments of Music; being Pastoral Songs, made in the Praise of God, his Works, their Swains, Flocks, Fields, &c.

Line 2. *Mortal*; French, Italian, Spanish, from the Latin; Deadly, bringing Death, making Men liable to Death: because Death was threatened to Adam, if he should taste of it; and was actually inflicted upon him and his Posterity for so doing; by a Figure of Rhetoric.

Line 4. *Eden*; an Hebrew Word. It signifies Pleasure and Delight: because it was the most pleasant Place upon Earth, and Paradise was in it. *Eden* was a Country in Chaldaea, thought by some to be the same as Mesopotamia, near Babylon, lying between the Euphrates and the Tygris, well watered with these and other Rivers, and most fruitful. But the learned Huetius proves, that *Eden* lay on the South of Babylon, and the Terrestrial Paradise on the East Side of *Eden*, between the first joining of the Euphrates and the Tygris, and there parting again, when they make the *Physon* and the *Gehon*, which run into the Persian Gulph at different Mouths; as Moses has described these four Rivers, Gen. ii. 8---16. *De Situ Parad. Terrestris*. For these Properties it is highly commended in Holy Scripture, Gen. ii. 8. Isa. li 3. Ezek. xxxi. 8, 9, &c. And also by the antient Heathen Poets, under the Fable of *Adonis* (which in the Greek signifies Pleasure) who

Book I. MILTON'S *Paradise Lost*. 11

who had *Golden Apples* under the Custody of a watchful *Dragon*.

Greater Man, i. e. *The Messiah*, *Jesus Christ* the *Second Adam* and *Restorer* of lost Mankind to a celestial *Paradise*, by a *Figure of Rhetoric*.

Line 6. Muse; *Teutonic*, *Dutch*, *French*, *Italian*, *Latin* and *Greek*, from the *Hebrew*, *Matsa*, or *Musch*, i. e. *To search or find out*: because *Poets* *Mused* and *Searched* after *Wit*, *Learning*, and *Truth*. The *Muses* were *Nine* imaginary *Deities*; among the *Old Heathen Poets* they were accounted *Goddeses* of *Music*, *Poetry*, and all *Sciences*; and *Patroneesses* of those that studied the *Liberal Arts* and *Sciences*, viz. *Clio*, *Urania*, *Galiopé*, *Euterpe*, *Erato*, *Thalia*, *Melpemone*, *Terpsichore* and *Polyhymnia*; all which are *Greek Names*. These *Poets* invoked some one or all of them to their *Assistance*, in the *Beginning* of their *Works*. But our *Divine Poet* implores the *Influence* and *Aid* of the *Holy* and *Eternal Spirit*, who is here described.

Secret. *French* from the *Latin*, i. e. *Set Apart*; private, hidden, not publickly known. ☞ *Obs.* *Dr. Bentley* reads *Sacred*, contrary to the *Authority* of all the *Editions*, to the *Nature* and *Situation* of the *Place*; being the *Top* of *Mount Sinai*, which was hid among the *Clouds*, and visited by few or none. But his *Reasons* for this, and many other of his *new*, *useless*, and *arbitrary Readings*, are fully confuted by the *Learned Author of the Review of the Text* of this *Poem*, so far as he went; and as they are of no *Benefit* to the *Readers*, I shall take no farther Notice of them; only adding these beautiful Lines of my worthy Friend, *Mr. Robert Dyer*, of the *Stamp-Office* in *Lincoln's-Inn*:

Sagacious

*Sagacious Bently, quick of Sight,
 Corrects the Faults of Milton blind;
 And plainly shews, how void of Light
 The Poet's Eyes, the Critick's Mind.*

Line 7. Oreb, Horeb or Choreb, Hebrew, i. e. Dryness; for it was a Desert or Dry Mountain in Arabia the Stony, where there was little or no Water, Deut. viii. 15. Horeb is a Part of Mount Sinai on the West Side; and Sinai lies on the East Side of it. There Moses fed the Flock of Jethro, and there God appeared to him first in a burning Bush, Exod. iii. 1.

Sinai; Heb. from Seneb, i. e. A Bush or Thorn: because these Buses grew thereon in Abundance. It is a very steep and high Mountain in Arabia the Stony; about 156 Miles from Jerusalem to the South. These are not two distinct Mountains, but one, which is parted into two Tops, like Parnassus, &c. of which Sinai is the highest; having a fair and spacious Plain between them: that Top towards the West is called Horeb; and that to the East Sinai. The Mountain is round, takes 7000 Steps to the Top, has some Olive Trees, Fig Trees, Date Trees, &c. and several Chapels, Monasteries, Cells and Mosques, &c. It is called the Mount of God; because it is a great one; or because God appeared thereon frequently to Moses; and delivered his Law there; by the Turks, Gibol Mousa, i. e. the Mount of Moses; by the Arabians, Tor. i. e. The Mountain. Very much Veneration is still paid to this Mountain, on account of that antient and extraordinary Holiness when the Almighty appeared upon it to Moses.

*Line 8. Shepherd; Sax. Dut. Teut. from the Heb. Scheb. i. e. A Keeper of Sheep. It was one
 of*

of the most antient, pleasant, profitable and honourable Employments; not only practised by *Kings, Princes, and great Men*, among the *Jews*, but *Gentiles* also: for three of the most renowned *Monarchies* upon Earth were founded by *Shepherds*. Here, *Moses*, who was a *Shepherd* there 40 Years, wrote the first and only best *History* of the *Creation*, and *Fall of Man*, the *Loss of Paradise* and his *Laws*, by the *Inspiration* of the *Holy Spirit*; for the *Instruction* of the *Children of Israel*, *God's Chosen People*, and of all other *Nations*, who had the *Happiness* of enjoying them afterwards, by a *Figure of Rhet.* See Book XI. N. 436. and Book XII. N. 170.

Chosen Seed; i. e. The *People of Israel*, the *Issue* and *Posterity* of *Abraham, Isaac* and *Jacob*, by a *Figure of Rhetoric*.

Line 10. *Chaos*; *Latin* from the *Greek*, i. e. A wide *Gulph* of *Confusion*; the *confused* and *mingled Heap* of all the *Elements* or the *first Matter*, which *God* made in the *Beginning* of *Time*; and out of which He framed the *Universe*, Gen. 1. 1. *Mercurius Trismegistus, Sanchoniathon, Hesiod, Aristophanes, Lucan, Euripides, Aristotle, Anaxagoras*, the *Sibylline Verses, Ovid*, and other learned *Heathens*, mention the *Chaos*, which they took from the *Writings* of *Moses* only. All these farther confirm and corroborate the *Truth* and *Antiquity* of his *History*; if it stood in need of any of their *Testimonies*.

Sion, Zion or *Tzion*. *Hebrew*, i. e. A *Watch Tower*; because it is the highest Hill thereabout, and from it one might see the *Holy Land* far and near. A Mountain on the North Side, and some Part of it within the City of *Jerusalem*, surrounded with steep Sides, high Rocks, and deep Ditches, except on the North Side; therefore it was very strong. Some of the *Jerusates*

(Part of the old *Canaanites*) defended it against all the Force of the *Israelites*, *Josh.* 15. 63. till the valiant King *David* took it from them; there he fortified the *Old Castle*, built the *Upper Town*, surrounded it with new *Walls*, and called it the *City of David*: there he kept his Court and Retinue, 2 *Sam.* 5. 6. There were many fair Buildings and Houses of his *Officers*, especially his House of *Cedar Wood*, which he called the *Castle of Sion*, and the *Sepulchre* of King *David*, *Solomon*, &c. within a Rock: Some of their Ruins are to be seen still. It is elegantly described, *Psalms* 48. by *Josephus*, *Sands*, &c. *Sion* was also called the *Mount* of the *House* of the *Sanctuary*, and *Millo*, i. e. *Plenty*: because there was *Abundance* of all good Things for *David's* Family, and those of his *Nobles*. *Sion* was also a Type or Figure of the *Church of Christ*, *Heb.* 12. 22. ☞ *Obs.* *Mount Moriah* and *Mount Sion* stood directly in the Centre, and *Mount Calvary* without the North-Gate, in the *Old Jerusalem*, and at a considerable Distance: but now *Mount Sion* is without the Walls upon the South Side, and *Mount Calvary* almost in the Middle of it.

Line 11. *Siloe*, *Siloah*, *Siloam*, *Shiloach*, *Heb.* i. e. *Sent*: for it was a *Brook* or Spring of Water gliding softly down *Mount Sion*, on the East Side of the *Temple* of *Jerusalem*, and at the Bottom of it made a *Pool*, which was *Sent* from *God*, at the Prayer of *Isaias*, a little before his Death, and when the City was closely besieged, as a *Blessing* or *Gift*; to cure many Diseases among his People. Herein a *Blind Man* washed his Eyes at *Christ's* Command, and received his Eye-Sight, *John* 9. 7. There a *Tower* was built over it, by the Fall of which 18 Men were killed, *Luke* 13. 4. and afterward a *Church*: But now a *Tanner*
† dresses

Book I. MILTON'S *Paradise Lost*. 15

dresses his Hides in it, as the Rev. Mr. Maundrel testifies. In the first *Edition* it is *Siloe's Brook*.

Line 12. *Oracle* ; *Brit. Fr. Ital. Span. Dut. Fr.* from the *Lat.* i. e. *The Mouth* or *Place* of *Prayer* : either because in it pious Men received Answers from the *Mouth* of *God* ; or have *prayed* to, and consulted *God* in extraordinary Cases. Here the *Temple* of *Jerusalem* ; where was the *Sanctum Sanctorum*, *Lat.* i. e. *The most holy Place* ; by a *Fig. of Rhet.* See B. X. Note 182.

Line 13. *Invoke* ; *Fr. Span. Ital. Lat.* i. e. *To call upon*, implore or intreat. Here ; to pray for the Influence and Direction of the *Holy Spirit*.

Aid ; *Fr. Ital. Span.* Help, Succour. Here, the Assistance, Influence and Inspiration of the *Divine Spirit*.

Adventurous ; *Fr. Ital. Span. Brit.* from the *Lat.* Bold, Daring, Hazardous. Here this difficult *Poem*, by a *Figure of Rhetoric*.

Line 14. *Intends* ; *Fr. Ital. Span.* from the *Lat.* designs, means, purposeth.

Soar ; *Ital. Dut. Poet.* from the *Gr.* i. e. *To draw* ; *To fly high*. Here, to aim at a most sublime and lofty *Subject*. It is applied to the *Eagles*, *Hawks* and other *Birds*, who fly aloft ; by a *Figure of Rhet.*

Line 15. *Aonian*, of *Aonia* ; *Lat.* from the *Gr.* from *Aon* the Son of *Neptune*, who settled here : *q. Αἰών. Gr.* i. e. *Everlasting*, a Country of *Greece*. i. e. *Mount Parnassus*, which was in *Aonia* or *Boetia* ; a Place highly celebrated by the Antient *Poets*, consecrated to *Apollo* and the nine *Muses* : because that high Mountain yielded a most pleasant Prospect over many fair *Countries*, and the *Ocean*, which raised and impregnated the Imagination of *Poets* ; by a *Fig. of Rhet.*

Line 16. Unattempted ; Miltonian, from the Lat. i. e. Not Attempted. Here, not undertaken, tried, or written upon by any Authors before Milton. See N. 44.

Prose ; Fr. Dut. Teut. Ital. Span. Lat. or from the Hebrew Perasch. i. e. an-easy and plain Speech, unconfined to Measure : Common Conversation in speaking or writing ; as it is opposite to Poetry ; and used by Historians, Grammarians and Orators.

Rhyme ; Teut. Dut. Sax. Gr. i. e. A Word flowing in fit Numbers ; Poetry, Verse, Metre, i. e. A Subject never yet treated on by any Sort of Writers whatever.

Line 17. Spirit ; Fr. Span. Ital. from the Lat. i. e. A Breath ; the Life of Man, the Wind, an immaterial Being distinct from Matter. Here, the Holy and eternal Spirit of God. OBS. The Heathen Poets always invoked Apollo, the nine Muses, or some fictitious Deities, for their Assistance. But our Divine Poet implores the eternal Spirit, who inspired Moses in Composing his History of the Creation, the Fall of Man, and the Promise of his Redemption ; from whom the whole Fable of this incomparable Heroick Poem is taken.

Prefer ; Fr. Ital. Span. from the Lat. i. e. To carry before ; to esteem above another Thing, to set more by, or to choose.

Line 18. Temples ; Dut. Teut. Sax. Fr. Span. from the Lat. i. e. Contemplation, or Viewing from a far : because at first Places for the Service of God were upon Hills, and Open (Sub Dio. Corn. Nepos.) that Men might more readily look up to God in Prayer. The first Temple in the World was built by Solomon upon Mount Moriah, about A. M. 3000. Which all the World wondered

dered at, and soon imitated ; Churches, Chapels.

Line 21. *Dove like, or Like a Dove ;* *Dut. Teut. Sax.* from the *Heb : Tobh. i. e. Good, Meek ;* a Female Pigeon. Our *Poet* alludes to the *Hebrew Word Rachaph. Gen. 1. 2.* which we translate, *moved upon the Waters ;* and implies the *Hatching* of a *Dove* or *Eagle* over her *Young. Deut. 32. 11.* So did the *Divine Spirit*, by his gentle *Incubation* upon the *Chaos*, infuse a prolific *Virtue* into the whole *System of Created Matter*, made it pregnant ; and out of it produced the beautiful *Fabrick* of *Heaven and Earth : by a Fig. of Rhet.*

Brooding : Dut. Sax. O. E. i. e. To cherish, sitting on Eggs ; hatching Eggs ; as Fowls do ; by a Fig. of Rhet.

Abyss ; Fr. Lat. Gr. i. e. A bottomless Pit. Here, the Confluence of the first Matter or wide Womb of Nature. It is called the Deep. Gen. 1. 2.

Line 22. *Pregnant ; Fr. Ital. Lat. i. e. Big with Child ; bearing or bringing forth. Here, fruitful ; by a Fig. of Rhet.*

Line 23. *Illumine ; Milt. by a Figure of Grammar, for Illuminate. Lat. i. e. To enlighten. Here, clear up my Understanding, give me Wit and Eloquence.*

Support ; Fr. from the Lat. To bear or prop up ; to uphold. Here, to favour, back, countenance and assist.

Line 24. *Argument ; Fr. Ital. Span. from the Lat. A Philosophical Term. A Reason, Arguing, or Proof of something in Doubt. Here, a Subject to write on, such as Paradise Lost, &c.*

Line 25. *Affert ; Fr. Lat. i. e. To Affirm. Here, to prove, maintain or shew Divine Pro-*

vidence, in making, ordering and preserving all things.

Providence; *Fr. Ital.* from the *Lat.* i. e. *A Foresight*; *A Theological Term.* *A Fore-knowledge, Forecast.* Here, the infinite *Wisdom* of God in the Government of the whole Creation. See *Gen.* 22. *V.* 8, and 14.

Line 27. *Say*; Here, Our *Poet* addresses his *Muse*, and proposes more fully the principal *Subject* of this *Work*.

Line 28. *Tract*; *Fr. Lat.* *A Piece of Ground, a Country.* Here, the dark *Region* of *Hell*, an invisible Place.

Line 29. *Grand*; *Fr.* from the *Lat.* i. e. *Great.* Here, *Adam* and *Eve*, our great *Progenitors*; by a *Fig. of Rhet.*

Line 32. *Restraint*; *Fr.* from the *Lat.* i. e. *A keeping back, a Stop or Hindrance.* Here, God's forbidding them to eat of that *Fruit.* *Gen.* 2. 17.

Line 33. *Seduc'd*, for *Seduced*; *Fr. Ital. Lat.* i. e. *To lead aside or wrong.* Here, deceived, drew them from their *Obedience* to God. See *B. XI.* N. 125.

Revolt; *Fr. Ital.* from the *Lat.* i. e. *A flying back.* *A Military Term*; *a Rising of Men in Arms*; *a Rebellion.* Here, *Sinning against God*, by a *Fig of Rhet.*

Line 34. *Infernal*; *Fr. Ital. Span. Lat.* i. e. *Below or Hellish.* Here the *hellish Serpent*, who entered into a real one, with intent to deceive our *first Parents.* Here, the Devil, by a *Fig of Rhet.*

☞ *Obs.* It doth not appear to us, at what Time the *Angels* fell. It was certainly before the *Fall* of *Adam*: for they tempted Him. It was not within the six Days of the *Creation*: for then God declared, *that all was very good,* *Gen.* 1. 31. But it was soon after the seventh Day or *first Sabbath.* They having sinned maliciously,

Book I. MILTON'S *Paradise Lost*. 19

liciously, and very speedily tempted our first Parents also.

Guile ; *Sax. Fr. G. E. To bewitch* : for *Wile* ; Fraud, Craft, Deceit : for we often put *G* for *W*. as *Guard* for *Ward* ; *Guardian* for *Ward* ; *Gall* for *Wall*. and *W*. for *G*. as *Wallbrook* for *Gallbrook* ; from *Lucius Gallus* a Roman Captain, slain there in an Engagement between the Romans and Franks in Nero's Time.

Line 36. Mother ; *Sax. Dan. Dut. Lat. Gr.* from the *Persian*. A Woman, that has brought forth a Child. Here, *Eve*, by a *Fig. of Rhet.*

Line 37. Host. Fr. Sp. from the *Lat. i. e.* A Foreigner or Stranger, for such invade Countries : an Army, an Enemy. Here, a Company of fallen Angels.

Line 38. Angels ; All the Modern Languages of Europe, borrow this Word *Angel* from the *Greek. i. e.* A Messenger ; And the *Hebrew Malachi* signifies the same, because these Celestial Beings are the Messengers of God. It denotes their Office, rather than their Nature. In other Words, they are called *Spirits, Ministers, Gods, Sons of God, Thrones, &c.* Angels are pure, Intellectual, Spiritual Beings, more noble by far than Man, the Glory and Perfection of the Creation ; of all Creatures they come nearest to the Eternal Father of Spirits, in their Spiritual Nature and vast Perfections ; which the Almighty makes use of, as his Servants, to execute his Orders thro' the whole Creation, altho' he stands in no Need of their Services. Angels of the Presence : And so they are called, *Shinan, i. e. Second* : Because they are Second or next to God, *Psal. 68. 19*. Here, *Satan*, who had once been an Holy, but is now an Apostate and Rebellious Angel. See Note 243. and 737.

Aspiring.

Aspiring. *Fr.* from the *Lat.* i. e. *Breathing* for or after a Thing ; seeking ambitiously, aiming at Honour ; Dignity or Pleasure.

Line 39. *Peers* ; *Fr.* *Lat.* i. e. *Equals* : i.e. for *Satan's* Pride and Ambition tempted him, not only to be advanced above them ; but to be *equal* to God, and to usurp *Dominion* over Him.

Line 41. *Ambitious* ; *Fr.* from the *Lat.* i. e. *Going about* : full of *Ambition*, greedy of Honour and Glory. See B. XII. Note 511.

Aim ; *Fr.* The Point, where one looks to shoot at a Mark. Here ; a Design or Purpose.

Line 42. *Monarchy* ; *Lat.* *Gr.* i. e. *A Government* consisting of one *Person alone* ; when the Supreme Power and Dominion of a Nation is placed in One Single Person. Here, the absolute *Government* of God, the Supreme Lord of Heaven and Earth, by a *Fig. of Rhet.*

Line 43. *Impious* ; *Fr.* *Lat.* i. e. Not pious : Ungodly, wicked, daring.

Heaven, Sax. Heefen. i. e. *Lifted up* : because it is *elevated* and *placed on high* above us ; or because Men must *lift up* their Eyes to behold it. The lofty *Throne* of God.

Battle, or Battel ; *Fr.* A Military T. An Engagement, a general Fight between two Armies. Here, War and Discord between God and Satan. See Note 16.

Line 44. *Attempt* ; *Fr.* from the *Lat.* An Endeavour, an Undertaking or Trial.

Line 45. *Hurl'd*, for *Hurled* ; by a *Figure of Grammar, q. d. Whirled* : did fling or throw, cast away violently, or with a *Whirling Noise*. See N. 669 : and Numb. 35, 20.

Th' Etherial, for *the Etherial* ; *Lat.* from the *Gr.* i. e. *Burning* or *Shining*. *Æther* is the purest Air. Here the supreme or highest Heavens, the Heaven of Heavens and the Throne of God :
from

Book I. MILTON'S *Paradise Lost*. 21

from whence these *Angels* were drove, as soon as they had sinned and rebelled against their most *Holy Creator*, who is of purer Eyes than to behold Iniquity, even in *Angels*.

Line 46. *Hideous*; *Fr.* from the *Lat.* q. d. *Odi-ous*, hateful, horrible; dreadful, frightful and terrible to look at. Here is another *Transposition* of Words. Read thus, *The Almighty Power of God hurled or threw Satan and his Accomplices headlong from the highest Heavens, with most dreadful Ruin and Burning, down to the bottomless Pit and everlasting Destruction.*

Combustion; *Fr. Ital.* from the *Lat.* i. e. *Burning together*: all in *Flames of Fire*, ever burning, but not consuming them.

Perdition; *Fr. Ital. Lat.* *Destruction*, utter *Ruin*. Here, eternal *Destruction* and *Banishment* from *Heaven* and *Divine Favour*.

Line 48. *Adamantine*; made of *Adamant*. *Fr. Lat.* from the *Gr.* i. e. *That cannot be conquered or broken in Pieces*. Here, *Eternal Chains*; as hard, durable and invincible, as an *Adamant* or *Diamond*, which is the hardest thing in Nature. See B. 4. Lin. 554. He means the eternal and durable *Bars and Bonds* of the *Damned Angels*.

Penal; *Lat.* i. e. of *Punishment* and *Pain*. Here, the just *Wrath* and *Indignation* of *Almighty God*, like a *Flood* of devouring *Fire*, is the *Punishment* of those *damned Angels* for ever, *Mat.* 25.

41. *Jude* 6.

Line 49. *Defy*; *Fr.* from the *Lat.* i. e. *To un-make*, to challenge, to but-brave or dare.

Th' Omnipotent, for the *Omnipotent*; *Lat.* i. e. *able to do all things*. *Almighty God*, by a *Fig. of Rhet.*

Line 50. *Nine times*; This is a certain for an uncertain *Time*, by an usual *Fig. of Rhet.* The *Space* of nine whole days and Nights, which implies a mighty, long and profound *Astonishment*

ment of those *fallen Angels*. *Job's Friends* sat upon the Ground seven Days and seven Nights, *Ch.* 2. 13. and *Ezekiel* seven Days, *Ch.* 3. 15. So long our *Poet* supposeth those *Rebels* to be Thunder-struck and confounded at their *Dismal Fall*; which exceeds all human Imagination, and all the Astonishment or Consternation that ever was or will be again.

Line 51. *Crew*; *Fr.* from the *Lat.* *q. Acreu*, i. e. *Increased in Number*; a Company, Mob, or Gang of Thieves. Here, of *rebellious Angels*, by a *Fig. of Rhet.*

Line 52. *Vanquish'd*, for *Vanquished*; *Fr.* from the *Lat.* overcome, subdued, conquered.

Gulph; *Fr. Ital. Dut.* from the *Gr.* i. e. A *Bosom* or *Bay* of the Sea; a *Geographical T.* a Part of the Sea, that runs between two Lands, called *Streights*. Here, the *Depth of Hell*, by a *Fig. of Rhet.*

Line 54. *Reserv'd*, for *Reserved*; *Fr.* from the *Lat.* i. e. *kept in Store*; laid up, designed or intended.

Line 56. *Bale-ful*; *Sax. O. E.* sorrowful, terrible, over-whelmed with Shame and Grief.

Line 57. *Huge*; *Sax. G. E.* i. e. *Heavy*; or *Lat.* i. e. *To increase*; great, large, vast, or exceeding much.

Dismay; *Fr. Span. Lat.* Astonishment, Consternation, by a *Fig. of Rhet.* taken from certain *Flowers*, which begin to fade through Heat, in the Month of *May*.

Line 58. *Obdurate*; *Fr. Lat.* i. e. *Hardned*; stubborn, wilful, obstinate and inflexible.

Line 59. *Ken*; *Sax. Cum* or *Kenne. Dut. O. E.* i. e. *To know, discern, or discover*: for tho' these *wicked Angels* have lost their *Original Innocence, Wisdom, Goodness, and Holiness*; yet they have still a vast Stock of *Natural* and *Experimental Knowledge*,

Knowledge, suitable to their *sublime Nature* ; and far transcending the *Knowledge of Man*.

Line 60. *Dismal* ; *Lat. q. Dies Malus*, i. e. *an unlucky Day*. Or *Dut. Sax. i. e. Dark* ; dreadful, hideous, terrible. See N. 56.

Situation ; *Fr. from the Lat. A Geog. T. The Manner of being Situated or Seated*. Here, the State and Condition of a Person, by a *Fig. of Rhet.*

Line 61. *Dungeon* ; *Fr. Gr. i. e. Passing under Ground* ; a dark and loathsome Prison. Here, *Hell*, by a *Fig. of Rhet.*

Horrible ; *Fr. Span. Ital. from the Lat. Dreadful, hideous, terrible.* ¶ *Obs.* Here, *Milton* places the *Adjective* after the *Substantive*, for an *horrible Dungeon flam'd* ; which is seldom done in *English Prose*, yet it raiseth the *Stile* very much, and is a *Beauty* to the *Language of a Poet*. ¶ *Obs.* In these following Lines our *Poet* paints *Hell* with the strongest Ideas of *Horror, Darknefs, Confusion and Torments* ; far above any that ever wrote before him or since.

Line 62. *Furnace. Fr. Ital. Dut. from the Lat. i. e. Black* ; or *Gr. i. e. Fire or Light*. A Place to melt *Silver, Brass, Iron, &c.* in, with the Force of Fire ; an Oven, or Pit of Fire, *Dan. 3. 6---22.* Here, the *Abyss* or *Hell*, by a *Fig. of Rhet.*

Line 63. *Visible* ; *Fr. Lat. i. e. That may be seen* ; for *Visible Darknefs*, i. e. Through that *Darknefs*, the *Torments of Hell* might be readily discovered, as the *Poet* explains himself, to prevent a *Contradiction*.

Line 65. *Regions* ; *Fr. Lat. A Geogr. Term. Countries, Kingdoms* ; the same as *Coasts. Acts 13. 15.* Here, vast and large Places in *Hell*, wherein were different Sorts and Degrees of *Torments*, by a *Fig. of Rhet.*

Doleful ;

Doleful; *Fr. Lat. i. e. Full of Sorrow and Pain*; sad, sorrowful, woeful.

Shades; *Sax. Dut. Teut. Q. E. from Shadows*; or *Gr. Heb. i. e. To Darken*. Dark and covered Places, hardly to be seen; Unseen Regions of Darkness, the dismal Regions of the Dead. Here, *Hell*, the dark and sorrowful Seat of the Devils, by a *Fig of Rhet.*

Line 67. *Hope*; *Sax. Dut. from the Heb. i. e. To desire*; Expectation, Trust. Here, a Divine Grace. Milton judiciously excludes all *Hope* from the Devils: And that is one grand Aggravation of their Doom and Misery, which is the Occasion of their *Despair*, implacable *Malice* and outrageous Wickedness, against both God and Man to Eternity. God has left them everlasting Monuments of his *Justice*; but has made Men Objects of his *Mercy* now.

Line 68. *Torture*; *Fr. Lat. A Torment*, exquisite Pain, a Rack. Here, the Stings and Torments of the Devils, extreme Punishment for ever.

Line 69. *Urges*; *Lat. from the Gr. Dath press*, constrain, move or vex excessively.

Deluge; *Fr. Lat. i. e. Washing away*. Here, a Flood of everlasting Fire and Brimstone in *Hell*. See more, B. XI. Note 842.

Line 70. *Sulphur*; *Fr. Dut. Gr. i. e. A burning Salt*, or *Fire of some Earth*; a congealed Mineral. We call it *Brimstone*, from the *British i. e. a Burning Stone*; and Milton, *Ever-burning Sulphur*.

Line 73. *Portion*; *Fr. Lat. A Lot or Share* of any thing. Here, the appointed Torment and Place of the Devils for ever and ever.

Line 74. *Center*; *Fr. Ital. Span. Lat. from the Gr. i. e. A Point*. An *Astronomical T. The Middle Point of a Circle*. Here, the Middle Point of

of the Earth. i. e. Three times as far from Heaven, as the two *Poles* are distant from the *Equator*, which is a vast Distance indeed.

Pole; *Fr. Lat. Gr.* i. e. *Turning round*. An *Astron.* T. The two Ends of an imaginary *Circle*, on which *Astronomers* say, the World turns round from *East* to *West* daily. The *Poles* are two, the *Artic* or North *Pole*; and the *Antartic* or South *Pole*.

Line 78. *Discerns*; *Fr.* from the *Lat.* He perceives, knows or sees, by a *Fig.* of *Rhet.* Read, *There the Infernal Serpent soon sees the Companion of his Fall, overwhelmed with Floods and Whirlwinds of tempestuous Fire.*

Welt'ring, for *Weltering*; by a *Fig.* of *Gram.* *Fr.* from the *Lat.* Wallowing, tossing and tumbling up and down on the Ground. Here, in *Hell*, for Torment, Pain and Anguish.

Line 79. *One*; i. e. A Chief or *Prince* among the *Fallen Angels*, who was next to *Satan* in Power, and also in Guilt, by heading their Rebellion against the *Almighty*.

Crime; *Fr. Span. Lat.* from the *Gr.* i. e. *Judgment*: because every Sin deserves God's *Judgment*; and will be censured by him. A Fault, Sin or Offence against God.

Line 80. *Palæstine*; *Heb.* i. e. *Sprinkled with Dust and Sand*: because it is a very dry Land. A Country of *Asia* upon the *Mediterranean Sea*. It was called, 1. *Canaan*, from *Canaan* the Son of *Ham*. 2. *Philistæa* or *Palestine*, from a mighty People descended from *Mizraim*, another of his Sons. *Gen.* 10. 14. who inhabited some Part of it. 3. The *Land of Promise*: because God *promised* to give it to *Abraham* and his Posterity, for an Inheritance. 4. *Judea*; from *Judah*, whose *Offspring* had it long in Possession. And, 5. the *Holy Land*: because it was honoured with

God's extraordinary *Presence, Worship, Mercies, Blessings, Miracles* above all Countries upon Earth ; and with the *Nativity, Life, Actions* and *Doctrine* of the *Holy Jesus* and his *Apostles*. The *Jews* expelled the *Philistines* for their abominable *Idolatry* and other *Crimes* ; the *Romans* demolished those ; the *Saracens* and *Turks* have been Masters of it these thousand Years past. OBS. That tho' *Idolatry* was practised all the World over, yet our *Author* mentions this *Nation* in particular ; because the *Idols* hereafter described, were chiefly worshipped in it.

Line 81. *Beel-zebub, Baal-zebub* or *Bel-zebub* ; Heb. i. e. The *Lord of Flies* : either because the People believed, that he drove away and destroyed *Flies*, which very much infested them ; or because Multitudes of these Vermin swarmed about the *Blood* of the *Sacrifices*, offered to Him. He was worshipped first at *Babylon*, and then every where ; but chiefly by the People of *Ekron*, 2 *Kings* 1. 2. Here, it is the Name of one Grand *Prince* of the *Devils* and next to *Satan* ; our *Saviour* calls him the *Prince of the Devils*, *Mat.* 12. 24.

Arch-Enemy ; Gr. and Lat. i. e. A grand or principal *Enemy*. The *Apostle* describes him as a fierce and hungry *Lion*, roaring and raving after his Prey ; which is the most terrible of all the *Savage-kind*, 1 *Pet.* 5. 8.

Line 82. *Satan* ; Heb. i. e. The *Adversary*. The very *Prince* of all *Devils*. As there are different *Orders* and *Degrees* of the *Holy Angels* ; so there are still among the wicked Ones : their Chief *Prince* is called *Satan, Beel-zebub, the Old Serpent, &c.* For as every good *Angel* is not a *Michael* or a *Gabriel* : so every *Devil* is not a *Satan, a Lucifer, &c.* And a *Kingdom* is ascribed to him. *Mat.* 12. 26. *Eph.* 2. 2. See Note 38.

Line

Book I. MILTON'S *Paradise Lost*. 27

Line 83. *Horrid* ; *Fr. Lat.* Terrible, dreadful, dismal ; because of his grievous Confusion. See N: 61. *Breaking Silence* : i. e. Satan began to speak ; by a *Fig. of Rhet.*

Line 84. *If thou.* Here is Satan's first *Speech* to *Beel-zebub* ; and it is a fine *Picture* of a *Devil* indeed ; full of *Pride*, *Malice*, *Revenge*, *Obstinacy* and utmost *Confussion*, under his *woful Fall* and *Torments*.

Line 85. *Realms* ; *Fr.* from the *Lat.* Kingdoms, Regions. See N. 65. Here, Heaven, where he had been once a blessed Subject, by a *Fig. of Rhet.*

Line 86. *Transcendent* ; *Fr. Lat.* i. e. Going beyond ; excessive, surpassing, exceeding great.

Line 87. *Myriads* ; *Fr. Ital. Lat. Gr.* Millions. A certain for an uncertain *Number*. It implies, that there are vast *Multitudes* of those *fallen Angels* ; that *Satan* exceeded them all in *Glory* ; and that he was the *Ring-leader* of that *Rebellion*. The *Number* of them is perfectly known to God alone, but is vastly great ; for there was a *Legion*. i. e. 6666 of them in one Man, *Mark* 5. 9. which is impossible, if they have *Bodies*. And our *Lord* had more than twelve Times that *Number*, at his *Call*, *Mat.* 26. 53. The *Talmudists* reckon 301,655,172 *Regiments* of *Angels*, and give *Names* to them also, but of their own *Coining*.

Mutual ; *Fr. Ital. Span.* from the *Lat.* q. *Ex meo fit tuum*. Mine is made thine ; i. e. *Alike on both Sides* ; interchangeable, by *Turns*.

League ; *Fr. Ital. Span.* from the *Lat.* i. e. *A Binding*, a Confederacy of rebellious Subjects against their King. Here, it was between *Satan*, *Beel-zebub*, and the other Heads of that wicked Conspiracy against *God* ; an united Conspiracy, by a *Fig. of Rhet.*

Line 88. United ; Fr. from the Lat. i. e. made one ; joined together, combined, hand in hand.

Line 89. Hazard ; Fr. Dut. A Chance, a Venture, Peril or Danger.

Enterprize ; Fr. An Attempt, an Undertaking or Design. Here, the Conspiracy and Rebellion of Devils against God ; by a Fig of Rhet.

Line 91. Pit ; Sax. Dut. from the Lat. i. e. A Well, a deep Hole in the Ground, a Dungeon.

See Note 61. Here Hell, by a Fig. of Rhet.

Line 93. He, i. e. the Almighty, whom Satan calls so in Contempt and Disdain.

Thunder ; Sax. Dut. Teut. Fr. Lat. from the Gr.

It is formed from the Sound Thunder. Thunder is the most surprising and terrible of all Meteors, caused by the Vapours exhaled from the Earth, by the Rays of the Sun up to the Air ; which make a prodigious Noise ; the Sulphureous and Nitrous Particles produce the Lightning. It is well known in all Parts of the World, except only in the Pacific Ocean upon the Coast of America. See Capt. Shelvock's Voyage. It is called the Voice of Jehovah, and excellently described, Psal. 29. 3--10.

Line 94. Dire. Lat. Dreadful, most terrible and cruel. Here, the Thunderbolts, by a Fig. of Rhet.

Line 95. Potent ; Fr. Ital. from the Lat. Powerful, Mighty. See Note 49.

Victor. Fr. Span. Lat. A Conqueror, i. e. God Almighty, by a Fig. of Rhet.

Rage ; Fr. Ital. Lat. from the Heb. To rush furiously upon One. Fury, Madness.

Line 96. Inflict ; Lat. i. e. To fix in. To dash or strike together, to lay a Punishment or Blows upon one.

Line 97. Lustre, or Lusture ; Fr. Dut. from the Lat. Brightness, Shining, Glory.

Fix'd ;

Book I, MILTON's *Paradise Lost*. 29

Fix'd; *Lat.* Firm, stedfast, resolute, and unchangeable.

Line 98. Disdain; *Fr.* from the *Lat.* i. e. *Thinking unworthy*; A Scorn, Despite at one, arising from an Aversion, Hatred, Pride, and ill Nature.

Injur'd, for *Injured*; *Fr. Ital.* i. e. Affected with Injury or Wrong; abused, wronged, damaged, used contrary to *Law* and *Justice*.

Merit; *Fr. Ital. Span. Lat.* Desert, Deserving, worthy of Something, whether Good or Evil.

Line 99. Contend; *Lat.* To strive, to quarrel, to encounter or fight with one.

Line 100 Fierce; *Fr. Lat. Gr.* Cruel, stern, violent, outrageous, furious.

Contention; *Fr.* from the *Lat.* A Strife, Quarrel, Dispute, Opposition. See Note 99.

Line 101. Innumerable; *Fr. Lat.* i. e. *Without Number, Numberless*, that cannot be counted for *Multitudes*. See N. 87.

Line 102. Dislike; *Sax. Milt.* i. e. *Not to like*, to disapprove of, reject or oppose.

Reign; *Fr.* from the *Lat.* A Rule, Government, or Administration of a Kingdom. Here, *God's Government*, by a *Fig. of Rhet.*

Preferring; *Fr.* from the *Lat.* i. e. *Setting before* another, esteeming one before another, setting more by one than another. Read, *Preferring me, he opposed his utmost Power with adverse Power*. See Note 17.

Line 103. Adverse; *Fr.* from the *Lat.* Contrary, opposite.

Oppos'd, for *Opposed*; *Fr.* from the *Lat.* i. e. *To stand against*; to put in Opposition, withstood, resisted. Read, *God opposed his utmost Power with my adverse Power*.

Line 104. Dubious; *Fr. Lat.* Doubtful, uncertain; for who knows the Issue of War!

Line 105. Throne; *Fr. Sp. Ital. Teut. Lat.* from the

the Gr. i. e. A Seat or Chair, raised two or three Steps from the Ground, adorned and set out with rich Coverings, for Kings to sit on at Times of publick Ceremonies; a Royal Seat. Here, the *highest Heavens*, which our Lord calls the *Throne of God*, Matt. 23. 22. by a *Fig. of Rhet.* See Book II. N. 310.

Field; Sax. Dut. *Tent*. A Piece of Ground for Tillage or Meadow. Here, the *Battle*; because *Battles* are generally fought upon plain *Fields*, by a *Fig. of Rhet.*

Line 106. *Th' Unconquerable*, for *The Unconquerable*; Fr. from the Lat. i. e. *That cannot be conquered*, that cannot be subdued or overcome. Here, inflexible, invincible.

Line 107. *Revenge*; Fr. A taking Satisfaction for an Affront or Injury done to one.

Immortal; Fr. Lat. i. e. *without Death*; that never dieth. Here, everlasting. See N. 2.

Line 108. *Submit*; Lat. i. e. *To put under*; to subject one's self to another, to humble; the same as *yield*, by a *Fig. of Rhet.*

Line 111. *Extort*; Fr. Ital. Lat. To force or wrest from another, to take away by Power or Violence. Read, *God's Wrath or Power shall never extort that Submission from me.*

Sue; Lat. A Law T. vulgarly, *pursue*; to prosecute by Law, to intreat earnestly, to pray for.

Line 112. *Suppliant*, for *Supplicant*; a Poetical Word from the Lat. Bending down, making humble *Supplication* or Request upon the bended *Knee*. Here, beseeching Pardon earnestly and submissively.

Deify; Fr. Ital. Span. Lat. i. e. *To make a God of*. Here, to acknowledge God's Power to be infinite and divine. ☞ Obs. It was usual with the *Heathens*, to worship their *Great Men*, when they were

Book I. MILTON'S *Paradise Lost*. 31

were dead ; as a Reward for their *Virtues* : such were *Belus*, *Agamemnon*, *Hercules* and others.

Line 114. Empire ; Fr. Lat. Government, Command or Power. Here, God's Dominion, by a Fig. of Rhet.

Line 115. Ignominy ; Fr. Span. Ital. Lat. i. e. A Lessening of one's Name ; a Dishonour, a Disgrace, and the same as Shame, by a Fig. of Rhet.

Line 116. Fate ; Fr. Lat. i. e. The Speech or Decree of God. A Word much used by the Stoicks, and other Heathen Philosophers, for the Providence of God ; the eternal and unchangeable Course of Things, the unalterable Law of Nature, Destiny.

God's ; Here, the Fallen Angels. So Satan calls them in his Pride and Vain Glory, by a Fig. of Rhet.

Line 117. Empyrean, of the Empyræum. Lat. from the Gr. i. e. Fiery ; A Philos. T. Heavenly ; The highest Heaven is called Empyræum by the Philosophers ; because they conceive it to consist of pure, spiritual, comforting and uncreated Fire or Glory ; resulting from the Emanations of the Deity, who is called Everlasting Fire. Is. 33. 14. Here, an Heavenly and Glorious Being. It implies, that these miserable Angels were Heaven-born and immortal Creatures, altho' now Sinful and Miserable.

Substance ; Lat. Fr. Ital. A Philosophical T. Any Being, or Creature, that is compleat and perfect. i. e. Subsisting or being by itself. Here, this glorious and Heavenly Being, such as we are.

Line 118. Experience ; Fr. from the Lat. i. e. Trial. Knowledge gotten by Trial, Use or Practice.

Event ; Fr. Ital. Lat. i. e. Coming out. The Issue, Success,

Success, or End of Things. Here, of Satan's supposed War with the *Almighty*.

Line 119. Advanc't, for Advanced; Fr. i. e. Coming on or to. Gone forward, raised, and improved in any Thing. Here, in *Foreknowledge* and *Experience*.

Line 120. Resolve; Fr. Lat. i. e. to untie; to bend the Mind, to design or purpose a Thing.

Line 121. Wage; Teut. O. E. To hazard, to enter upon, begin, or join in War, by a Fig. of Rhet.

Line 122. Irreconcilable; Lat. Read, I resolve to be in eternal War by Force or Wile. Not reconcilable; Implacable, never to be made Friends.

Grand Foe; Sax. Fr. Lat. i. e. A great Enemy. Here, God *Almighty*, by a *Fig. of Rhet.*

Line 123. Triumphs; Fr. Dut. Teut. Lat. from the Gr. from a Name of Bacchus, who made the first Triumphs over the vanquished Indians; a solemn and pompous Entry into Rome, &c. upon a Victory; wherein the highest Honours were paid the Victorious Generals. Here, *now rejoiceth.*

Excess; Fr. Lat. i. e. An Out-going, or going beyond Bounds; exceeding overmuch of a Thing. Here, *Abundance.*

Line 124. Sole; Ital. Sp. Fr. from the Lat. Alone, without any Competitor or Companion in the Government. Here, *Absolute.* Read, *And reigning by himself in the Excess of Gladness.*

Tyranny; Fr. Lat. Gr. An arbitrary Power and Government of a Nation. See Tyrant, B. X. 466.

Line 125. Apostate; Fr. Ital. Span. Lat. from the Gr. i. e. One standing off, or on the other Side. A Renegado, Backslider, or Deserter; one who turns from the true Religion; such as *Julian the Apostate, &c.* Here, *Satan*, who had forsaken his God and Creator; by a *Fig. of Rhet.*

Line

Book I: MILTON's *Paradise Lost*. 33.

Line 126. *Vaunting*: Fr. from the Lat. i.e. *Vain*; bragging, boasting, glorying in *vain*.

Rack't, for *Racked*, Dut. tormented, tortured. Here, stung in the Mind and Conscience.

Despair, Lat. i.e. *Without Hope*. A weak and wicked *Passion* of the Human Soul, which casteth off all *Hope* of being better.

Line 127. *Compeer*; Fr. Lat. Milt. A Companion, Fellow or Second.

Bold Compeer, for *Beelzebub*, by a *Fig. of Rhet.*

Line 128. *O Prince*. Here is *Beelzebub's* suppos'd Answer to *Satan's* Speech.

Throned; Gr. i. e. Such mighty *Angels*, who before their *Fall* did sit on *Thrones* in Heaven. See N. 105.

Powers; Fr. from the Lat. Such *Angels* as have Ability, Authority, Might and Force in Heaven. Here, such *Princes* among the *Fallen Angels*, who still retained that high *Order* among themselves, which they had before their *Fall*. See N. 737.

Line 129. *Imbattel'd*, for *Imbattell'd*; Fr. i. e. who were in *Battel-Array* engaged against God. See B. II. N. 107.

Seraphim and *Seraph*; Heb. i. e. *Burning* and *Flaming like Fire*, to shew the vast Love and Zeal of those blessed Spirits to God. In Scripture this Word denotes holy *Angels* of the first *Order* of the *Celestial Hierarchy*. Here, *Satan*, who had been one of that high and happy *Order*. See N. 737.

Line 130. *Conduet*; Fr. from the Lat. i. e. *Leading together*. A Guiding or Management of an Affair. Here, Leading, Care or Disposal of other *Angels* under him.

Line 131. *Indanger'd*, for *Indangered*; Fr. Milt. To bring into *Danger*, Hazard, Jeopardy or Distress.

Perpetual; Fr. from the Lat. i. e. *To seek constantly*
or

or *unweariedly* ; continual, uninterrupted, never-ceasing, endless.

King ; *Saxon*, *Cynge*, contracted from *Cining* ; i. e. *cunning*, wise, stout and valiant ; because the first *Kings* among the *Saxons*, *Germans*, &c. were chosen to that Dignity ; because they were endued with more Knowledge, Wisdom and Valour in War, than other Men ; the antient *Persians* elected none but *Philosophers* for their Kings ; and the wild *Americans* choose Men of such extraordinary Abilities to this Day. Here, *God Almighty*, by a *Fig. of Rhet.*

Line 132. Supremacy ; *Lat.* i. e. *The Highest of all.* God's absolute Dominion, who is frequently called, *Hel-ion*, *Heb.* i. e. *the most highest.* *Deut.* 32. 8. *Psal.* 92. 1. 7.

Line 134. Rue ; *Sax.* *Dut.* *Teut.* *O. E.* I repent of it ; lament it, i. e. I am now *sorry for the sad Event.*

Line 135. Defeat ; *Fr.* from the *Lat.* *A Military T. Undoing* ; an Overthrow, Slaughter among Soldiers, by a *Fig. of Rhet.*

Line 138. Essences ; *Fr.* *Ital.* *Span.* *Lat.* *A Philos. T. Beings, Existences*, the same as *Substance.* *N.* 117. Here, these *Angels*, who had been in Heaven, but now they are *Hellish Creatures*, by a *Fig. of Rhet.*

Line 140. Invincible ; *Fr.* *Span.* *Ital.* *Lat.* i. e. Not to be overcome, unconquerable, insuperable, i. e. the *Will* of those obdurate *Angels* will never be altered.

Vigour ; *Fr.* from the *Lat.* *Strength*, *Stoutness*, *Courage.*

Line 141. Extinct ; *Lat.* i. e. *put out, extinguished, abolished and lost for ever* ; by a *Fig. of Rhet.*

Line 146. Left us ; ☞ *Obs.* Altho' these *Spirits* have lost their *Holiness* ; yet they have all their *Natural*

Natural Power, Strength and Faculties in vast Perfection; and so are still able to do much Mischief to all inferior Creatures; as we learn from the Afflictions of *Job*, and the *Demoniacks*; *Gr. i. e. Men possessed with Devils*. But they are restrained by *God's Almighty Power and Goodness*; tho' sometimes he permits them to be the *Executioners* of his righteous *Judgment* upon wicked Nations and Men.

Entire; *Fr.* from the *Lat.* compleat, perfect, whole.

Line 147. Support; *Fr.* from the *Lat.* i. e. to bear under, to prop or uphold, to bear or endure.

Line 148. Suffice; *Lat. i. e. to be sufficient or enough*; to satisfy, to afford Satisfaction.

Vengeful; *Milt.* for *Revengeful*, by a *Fig. of Grammar*. *Fr.* from the *Lat.* i. e. Full of Vengeance, taking Satisfaction for an Injury, Offence or Crime committed against one.

Ire; *Fr. Lat. Poet. O. E.* Anger, Wrath, Indignation, Displeasure, i. e. vindictive Wrath.

Line 149. Thralls; *Sax. Dan. Poet.* Captives, Slaves; hence comes our Word *Thraldom*, i. e. Bondage, Slavery or Captivity.

Line 152. Errands; *Sax. Fr.* from the *Lat.* i. e. Wanderings, Messages, going on Business.

Gloomy; *O. E. Sax. i. e. The Twilight*, dusk, dark, obscure. *Gloomy-Deep*, i. e. *Intellect*, by a *Fig. of Rhet.*

Line 153. Avail; *Fr. Lat.* To Profit, Advantage, or help one in Distress.

Line 154. Undiminish'd, for *Undiminished*; *Lat. Milt. i. e. Not diminished*; not abated, lessened, or decayed.

Line 156. Arch-Fiend; Compounded of *Arch, Brit. Fr. Lat.* from the *Gr. i. e. Chief*, or Principal; and *Fiend, Sax. A Devil or Fury*. The
Grand

Grand Devil, i. e. Satan, by a Fig. of Rhet. N. 81.

Line 157. Cherub, in the Singular Number, and Cherubim in the Plural, Heb. i. e. Fullness of Knowledge, Angels of the I. Order, first mentioned, Gen. 3. 24. They were represented in the Tabernacle and Temple, in human Shape, with two Wings, Exod. 25. 18. 2 Chr. 3. 10. But here, Beelzebub, once one of that glorious Rank; by a Fig. of Rhet. And here follows Satan's Reply to Beelzebub's Answer. See N. 737.

Line 159; Task; Brit. O. E. from the Gr. i. e. To order or appoint; a determinate Portion of Work laid upon a Person, a Day's Work. Here, a Business, Labour and Delight:

Line 162. Resist; Fr. Lat. i. e. To stand against one, to withstand or oppose him.

Line 164. Pervert; Lat. i. e. To turn aside; to cross and hinder a Business. Here, to oppose God.

Line 166. Succeed; Fr. from the Lat. i. e. To come in the Place of another, to speed well and prosper.

Line 167. Grieve; Fr. from the Lat. shall molest, vex, or afflict God Almighty.

Disturb; Fr. Ital. Span. from the Lat. To interrupt, to hinder, trouble or cross.

Line 168. Inmost, for Innermost; by a Fig. of Gram. Lat. Milt. Most within; most secret and private. Here, God's most secret Counsels.

Destin'd, for Destined; Lat. Designed, intended, appointed or decreed.

Line 169. Recall'd, for Recalled, Dut. from the Gr. called back, brought home.

Line 170. Ministers; Fr. Lat. Servants: Here, the Executioners of God's Vengeance upon these Rebels; the Holy Angels, by a Fig. of Rhet. See Psalm 103. 20.

Line

Book I. MILTON's *Paradise Lost*. 37

Line 171. Sulphur'ous, for *Sulphureous*; *Lat.* from the *Gr.* made of *Sulphur* or *Brimstone*. See N. 70.

A Show'r of *Fire* and *Brimstone*, comparable to our Hail. This is taken from *Psal.* 11. 6.

Line 173. Surge; *Milt.* from the *Lat.* *A Rising*.

A *Wave* of the Sea:—because one *Wave* riseth over another. Here, the *Fury* of God's incensed Indignation, which like a Flood of *Fire* and *Brimstone* drove those *sinful Angels* out of Heaven, into the *Abyss* of Misery and Torments; by a *Fig. of Rhet.*

Precipice; *Fr. Ital. Lat.* i. e. *The Head foremost*.

A steep down Place, a downright Fall.

Line 175. Wing'd, for *Winged*; *Sax. Dan.* flying as with the *Wings* of a Bird. And what can be *swifter* than a Flash of *Lightning*? by a *Fig. of Rhet.*

Impetuous; *Fr. Ital. Span.* from the *Lat.* Violent, rapid, vehement.

Line 176. Shafts; *Sax.* properly a Case of Arrows.

Here, the *Wrath* of God like *Thunder-Belts*, by a *Fig. of Rhet.*

Line 177. Bellow; *Sax. O. E.* A Word form'd of the *Sound*: To cry as a *Bull*, *Ox* or *Cow* doth. Here, to make a most terrible Noise, to Thunder, by a *Fig. of Rhet.* See N. 93.

Line 179. Sate; *Lat. Milt.* for *Satisfied*; enough or full of a Thing, cloyed. See N. 148.

Line 180. Yon; *Sax. O. E. Poet.* for *Yonder*; beyond, far off, that or the Thing one looks to.

Dreary, or *Dreery*; *Sax. O. E.* Sorrowful, dismal, sad, dreadful. Mr. *Richardson* collects no less than Eleven different Words to explain this one: And as these were not overmuch, He explains it again. B. II. Lin. 618, &c.

Forlorn; *Sax. O. E.* Forsaken, waste, and void of any Creatures, desolate.

Line 181. Desolation; Fr. Ital. Span. Lat. i. e. Wasted from the Ground. A making Desolate, waste, and without Inhabitants.

Void; Fr. from the Lat. Empty, deprived, or destitute of Inhabitants.

Line 182. Glimmering; Dut. Dan. O. E. A little Appearance of Light, like the Break of Day, or a Candle; a very dull Fire. Here, as shining or flashing.

Livid; Lat. Pale, dark, Lead-Colour, like the Flame of Brimstone, black and blue.

Line 183. Tend; Lat. i. e. To incline or move towards a Place or Thing, to march or travel to it.

Line 184. Tossing; Dut. O. E. A throwing upon an Heap; a violent Agitation, moving or Disquietness.

Line 185. Harbour; Sax. Teut. O. E. To receive; to entertain, or lodge; as Ships do in an Harbour, or Place of Shelter, Refuge and Safety. Here, to dwell or abide for a Time, by a Fig. of Rhet.

Line 186. Re-assembling; Fr. Lat. i. e. Calling, gathering, or getting together again their ruined Powers.

Afflicted; Lat. i. e. Tormented, cast down, troubled, disquieted. Here, defeated or broken.

Line 187. Consult; Fr. Lat. To advise with, to ask Advice of any Person, to deliberate and consider of.

Offend; Lat. i. e. To strike against. To sin or commit a Fault against one, to injure, annoy or displease a Person. Here, to offend the Almighty.

Line 188. Repair; Fr. from the Lat. To amend, to reit. Here, to make up. Read, How we may repair or make up our own Loss of Heaven.

Line 189. Calamity; Fr. Ital. Lat. from the Gr. i. e. A Destruction of the growing Corn and Branches of Trees,

Trees, by violent Winds and Tempests. Here, Misery, Misfortune and Trouble now fallen upon the *Devils*, by a *Fig. of Rhet.*

Line 190. Reinforcement; Fr. A Milit. T. A Recruit, new Force and Assistance to a worsted Army. Here, new Strength and Courage to the fallen Angels from Hope or Despair, by a Fig. of Rhet.

Line 191. Resolution; Fr. Span. Ital. Lat. i. e. Untying or loosing again; A full Purpose to do a Thing, a settled Intention and Determination to do Business.

Line 192. Thus ☞ *OBSER.* Satan continues; but the Poet paints him out with all the *Beauties of Imagination and Elocution*, in his monstrous *Stature, Looks, &c.* which represent him more conspicuous and terrible; to strike the *Reader's Fancy*.

Mate; Dut. from Maet, i. e. To meet: A Sea T. A Companion, Assistant or Fellow. Here, Beelzebub; by a Fig. of Rhet. See N. 127.

Line 194. Sparkling; Dut. Sax. Teut. Casting forth Sparks or little Flashes of Fire; shining, glittering.

Blaz'd, for Blazed, or Blased; Sax. Dut. Teut. To publish or spread abroad. Here, to shine out as a Fire or Torch, especially in the Night time.

Line 195. Prone; Lat. Gr. i. e. Flat on the Face; in a dismal and discontented Condition. ☞ *OBS.* Satan is represented thus, lying upon the burning *Flood of Fire*, in this dejected Posture, being ashamed to look up to *Heaven*, as he did before his *Fall*. O what *Shame* doth *Sin* bring upon *Angels and Men!*

Extended; Lat. Fr. Ital. Span. Spread out. Here, stretched out mightily upon these burning Waves.

Line 196. Floating; Fr. from the Lat. i. e. Fluctuating, swimming to and fro upon the Waters.

Rood; *Dut. O. E.* from the *Lat.* and *Gr.* *A Term of Land Measure*: A Rood contains 40 *Poles* or 220 *Yards*; and is the fourth Part of an *Acre* of Land. i. e. *Satan* lays stretched out in Length and Breadth, over a vast Space of the *Abyss*.

Bulk; *Sax. O. E. Gr. q. Block*, Bigness, Largeness, or Greatness and Thickness; Length and Breadth, or in solid Contents.

Huge; *Sax. O. E.* i. e. *Heavy*; or *Lat.* i. e. *To increase*; Great, large, high, vast.

Line 197. Fables; *Fr. Lat.* i. e. *Speeches*; Stories devised for the Sake of Instruction, feigned Tales or Fictions among the Poets; Here is one of them for an Example.

Monstrous; *Fr. Ital. Lat.* Of a Sight, wonderful to be seen, prodigious, uncommon, very strange, like *Monsters*.

Size; *Sax. Lat.* Proportion, Bigness, Stature; the same as *Bulk*, by a *Fig. of Rhet.*

Line 198. Titanian; like to *Titan*. *Lat. Gr.* from the *Heb.* i. e. *Earth* or *Mud*. The *Fable* is thus, *Titan* was the elder Brother of *Saturn*, he gave the Right of Inheritance to him, upon Condition, that none of his Male Children should live; so the Government should return to him and his Issue. But finding, that *Jupiter*, *Neptune* and *Pluto* were brought up secretly; he with his Sons made War upon *Saturn*; took him, his Wife and Children Prisoners, until *Jupiter* came to Age, who defeated *Titan* with his Thunder-bolts, and punished the *Titans* in *Hell* and other *Places*. The Truth of this Story is taken from the *Old Giants*, the *Builders of Babel*; *Gen. xi. 2.* The *Giants War* is described by the *Poets* with all Might, Terror and Greatness; but our's has beautifully improved it here and in his sixth Book, in the supposed *War* of the *Fallen Angels* against God. See N. 510.

Jove;

Book I. MILTON'S *Paradise Lost*. 41

Jove; *Lat. Heb.* Contracted from *Jehovah*, the chief Name of their true God in holy Writ, which the *Heathens* impiously ascribed to their fictitious God, *Jupiter*. *Lat. i. e.* the *Assisting Father*. He was the second Son of *Saturn* and *Vesta* or *Cybele*, i. e. *Heaven* and *Earth*; he drove his Father out of the Kingdom, and divided the Empire of the World with his Brothers; took *Heaven* and *Earth* to himself, gave the *Sea* to *Neptune*, and *Hell* to *Pluto*. The *Poets* call him the *Father of the Gods and Men*. The *Fable* represents the *Air*.

Line 199. *Briareus* and *Briarios* (in the first Edition) *Lat. Gr. i. e.* *Strong*. One of the *Titans*. *Poets* say, he had 100 Hands and 50 Heads: but *Jupiter* laid him and *Enceladus* under Mount *Ætna*; their *Breath* and *Motion* cause the *Eruptions* of it. Among the *Gods*, he is called *Ægeon*, *Gr. i. e.* *Pride*; and *Briareus* among *Men*. He was a great *Pirate* and had 100 Men serving him in a Ship.

Typhon, or *Typhæus*; *Heb. and Phœnic. i. e.* *An Inundation*. *Gr. i. e.* *Inflammation* or *Smoking*: because he was Thunder-struck by *Jupiter*. A monstrous *Giant*, half *Man*, half *Serpent*. His Head (they say) reached to *Heaven*, his Hands from one End of the *Earth* to the other, and he blew Fire out of his Mouth. These two were the chief of the *Giants*. In the *War* with the *Gods*, they heaped Mountains upon Mountains, and battered *Heaven* with huge Rocks and Islands plucked out of the *Sea*: *Jupiter* struck him with Thunder-bolts and laid him under Mount *Ætna*. By this *Fable*, they meant the *Winds*, which blow from one End of *Heaven* to the other, and from it to the *Earth*; *Jupiter's* conquering him signifies, that the *Sun* moderates and tempers the *Winds*. *Milton* compares *Satan* to these *Monsters*.

sters. *Typhon* is *Og King of Basban*, described by *Moses*, *Deut. iii. 11.* an Emblem of a *Rebel*, wrapt up in a *Poetical Dress*.

Den, *Sax. Dut. O. E.* from the *Gr. i. e. A Cave*, a *Valley*, an *Hole* or *lurking Place* under *Ground*. Here, *Typhon's Den* or *Place of Abode*, which was in *Mount Arimus* near *Tarsus*.

Line 200. Tarsus; In a *Cave* near this *City Typhon* was buried, according to some *Authors*, whom our *Poet* follows; but others say, it was under *Mount Atna*. *Strabo* says, that *Anchiale* and *Tarsus* were built by *Sardanapalus*, the last *Emperor of the Assyrian Monarchy*, about *A. M. 3242.* both in one *Day*: And that *Tarsus*, excelled *Athens*, *Alexandria* and *Rome* for polite *Literature*.

Tarsus; *Lat. Gr.* from the *Heb. i. e. Searched* or *found out*. The chief *City of Cilicia*, in the *lesser Asia* upon the *River Cydnus*, founded by *Tarshish* the second *Son of Javan*, *Gen. x. 4.* now called *Terasse* and *Tarsis*, about *304 Miles* from *Jerusalem* towards the *North*. It is famous for the *Flight of Jonas the Prophet*, for being the *Birth Place of St. Paul*, and many other learned *Men*.

Line 201. Leviathan; *Lat. Gr.* from the *Heb. i. e. A Heap of Serpents*; as if many *Serpents* were gathered together into one, to make up that one huge *Creature*; some take it to be the *Whale*, but the *Whale* hath no *Scales*; others, the *Crocodile* or *Alligator*. It is beautifully described, *Jab 41. 15.* *Milton* compares *Satan* to it, because of its huge *Bulk*.

Line 202. Hugest; *Sax. O. E.* from the *Latin, i. e. Augmented*, biggest, largest, greatest. See, *N. 196.*

Line 203. Slumb'ring for *Slumbering*: *Sax. Dut. Trut. Dan.* from the *Lat. Sleeping* unsoundly, nodding, dozing.

Norway,

Book I: MILTON'S *Paradise Lost*. 43

Norway, Sax. i. e. *The North Way*. A Country on the North of Europe, about 1300 Miles in Length, and 260 in Breadth. Here the German Ocean, which washeth *Norway*, *Greenland*, and *Iceland*: The *Whales* live in these cold Northern Seas, and also in the cold Coast of *Patagonia*, near the Straits of *Magellan* in great Abundance; but rarely in the warm; because of their excessive Fatness; for they would melt and be parboiled in hot Waters.

Foam or *Fome*; Sax. O. E. from the Lat. The Froth of the Sea. Here, the Sea, by a Fig. of *Rhet.* Line 204. *Pilot*; Fr. *Isak* Span. *Dub* A Sea T. A Conductor of Ships into Roads and Harbours, a Steers Man.

Night-founder'd, for. *Night-foundered*; Fr. Lat. A Term of *Horsemanship* and Navigation, when a Horse is over ridden, and quite tired, they say, he is *foundered*. So when a Ship is full of Water, and sinks directly to the Bottom of the Sea; they say, the Ship is *foundered*. Hence, in danger of sinking in the Night.

Stiff; Lat. Span. Fr. Lat. Gr. i. e. *Sagitt* or *billow*. A little Boat or small Ship, made out of a whole Tree, as the *American* *Canoes*, a *Shallop* or *Cock-boat*; Here, any Ship, by a Fig. of *Rhet.*

Line 205. *Deeming*, Sax. O. E. Supposing or judging. Here mistaking or fancying the Whale to be an *Island*.

Island or *Aland*; Fr. *Dut* Span. from the Lat. i. e. Seated in the Sea; or *Eyland*, Sax. i. e. *Water-Land* or Land out of Water. A Geog. T. Dry-Land, furrounded with Sea or Water, as *Great-Britain*, &c. There were no *Islands* before the Deluge, See Gen. 1. 4. But were made by the Deluge, the Sea and Earthquakes.

Line 206. *Anchor*; Fr. *Dut* Teut. Brit. Lat. from the

44 A COMMENTARY on Book I.

the Gr. i. e. *Crooked* and *flowing*. A crooked Instrument of Iron, that holds a Ship fast. An antient Invention, and of divers Degrees: the biggest Ship has one of 3500 Weight, and so to the smallest one in Proportion.

Scaly; Fr. *Teut.* i. e. a *Shell*, from the Gr. i. e. *Dry*, full of *Scales*: the Covers of the Skins of most Sort of Fishes.

Rind; *Sax.* from the Gr. The Bark of a Tree, or outward Skin of Fruit. Here, the Skin of a *Whale*, by a *Fig.* of *Rhet.*

Line 207. *Moors*; *Dut.* O. E. Fr. from the *Lat.* A *Sea T.* To stop and fasten a Ship with *Anchors* and *Cables* against the Winds and Waves; that she may ride safe and secure. Here, on the Side of a *Whale*.

Lee; Fr. i. e. *To the Water*. A *Sea T.* That Side of a Ship, which is opposite to the Wind or Shore.

Line 208. *Invests*; Fr. *Lat.* i. e. Covers it with Darkness, as it were with a *Vest*, Cloak or Mantle, by a *Fig.* of *Rhet.*

Delays; Fr. Defers, puts off from Time to Time. Here, keeps off the Morning, makes the Night seem long.

Line 210. *Lake*, *Dut.* *Teut.* Fr. *Lat.* A *Geog. T.* A large deep Place of standing Water, within the dry Land, and opposite to a River. Here, Hell by a *Fig.* of *Rhet.*

Line 211. *Heav'd* for *Heaved*; *Sax.* O. E. *Dut.* *Teut.* Lifted up, raised on high.

Line 212. *Heaven*, Here *God Almighty*, by a *Fig.* of *Rhet.*

Line 213. *Designs*; *Lat.* i. e. pointed out. Contrivances, Inventions, Purposes.

Line 214. *Reiterated*; *Lat.* i. e. done over and over. Repeated, committed again and again; Devils and wicked Men delight in sinning continually; tho' they know, that they draw more Wrath upon

Book I. MILTON's *Paradise Lost*. 45

upon themselves thereby. *They weary themselves to commit Iniquity*, Jer. 9. 5.

Line 216. *Enrag'd* for *Enraged*; *Fr.* put into a *Rage* or *Madness*; made mad. Here, full of *Wrath* and *Malice*. See N. 95.

Line 219. *Seduc'd* for *seduced*; *Lat.* i. e. *led aside*. Here, mislead, Man deceived by *Satan*, by a *Fig. of Rhet.*

Line 220. *Treble*; *Fr.* from the *Lat.* Vulgarly *Triple*: Three-fold, much more.

Line 221. *Rears*, *Sax.* *O. E.* To raise or set up an End, to lift one's self up. See N. 211.

Pool; *Sax.* *Dut.* from the *Lat.* and *Gr.* i. e. *Mud*. A Place of deep standing Water in a River. Here, the *Abyss* of *Hell*; by a *Fig. of Rhet.* The Author of *Ecclesiasticus* shews the Difference of these Words, *My Brook became a River, and my River became a Pool*, Ch. 24. 31.

Line 222. *Stature*; *Fr.* *Dut.* *Teut.* *Ital.* *Lat.* A natural Height, Bigness or Size of Body. See N. 196.

Line 223. *Slope*, *Sloping*, or a *Slope*; *Dut.* *O. E.* Slanting, cut Sideways or indirectly. i. e. The Flames forced back upon *Satan's* right and left Side, flashed their sharp Tops, and rolled in Waves.

Pointed; *Fr.* Made sharp at the End: Here, curled upwards or drawn into small Ends, like Hair and Swords, as the *Flame* doth, by a *Fig. of Rhet.*

Spires; *Ital.* Steeples that rise up tapering or smaller by Degrees. Here, the small Ends of the *Flames* of *Fire* rising upwards round about *Satan*. See Book II. N. 1013.


Line 224. *Billows*; *Teut.* i. e. *roaring Waves*. Surges or Waves of the Sea. Here, rolling *Waves* of *Fire* about *Satan*, by a *Fig. of Rhet.*

Vale, for *Valley*; by a *Figure of Grammar*; *Fr.* *Lat.* *Gr.* from the *Heb.* *Avel.* i. e. *Lying low or hollow*. A hollow or low Piece of Ground, between

46. A COMMENTARY on Book I.

tween two Hills, a Dale. Here, a low Part, of the *Abyss* of Fire, where *Satan* lay between those Billows, by a *Fig* of *Rhet*.

Line 225. *Expanded*; *Lat*. Extended, stretched out; as a *Bird* doth his *Wings*, by a *Fig* of *Rhet*.

Line 226. *Aloft*; *Sax*. A *Sea* Term. On high, far above one's Reach.  *Obs*. Many of our *Sea* Terms are borrowed from the old *Saxon*, *Dutch* and *Danish* Tongues; because those People first followed *Navigation* and *Sea-Trade*, in *Europe*.

Incumbent; *Fr*. *Lat*. Lying down, leaning upon a Thing, lying along. See N. 195.

Dusky or *Darkish*, *Sax*. *O. E.* *Gr*. Dark, smoaky, obscure.

Line 229. *Solid*; *Fr*. from the *Lat*. Firm, hard, sound, strong. Here, a Body of firm Fire.

Liquid; *Fr*. from the *Lat*. Melting, that has it's Parts flowing and in Motion, running.

Line 230. *Hue* or *Hew*; *Sax*. *O. E.* Colour of any Kind. Here, *Dusky* and pale, like the *Sulphureous* Fire.

Line 231. *Subterranean*; *Fr*. *Lat*. i. e. Under Ground. For Wind and Fire in the Bowels of the Earth, are the Cause of *Earthquakes*; and these make terrible Confusion therein. An *Earthquake* destroy'd a whole Province in *Ching*, and 100,000 People in *Pekin* in a Minute; and another in the Year 1718, destroy'd a Million of People in *Japan*.

Transports, *Fr*. *Lat*. i. e. Carries over. To carry or convey Things from one Place to another, to carry over the Seas.

Line 232. *Pelorus*; *Lat*. *Gr*. *Heb*. and *Pharn*. i. e. A Pilot, or *Gr*. from *Pelorus* an *African* Pilot, whom they say, *Hannibal* slew and buried, supposing he had betray'd Him: But finding his Mistake,

Book I. MILTON'S *Paradise Lost*. 4

Mistake, He erected a Statue for him in an high Place near the Sea, which he called *Pelor*. It is one of the three *Promontories* of *Sicily*, the North Side, about a Mile and Half from *Italy*; now called *Capo di Faro*. *Ital.* i. e. 'The Cape of the Light House'. But here it is taken for the whole *Island* of *Sicily*, which is very subject to *Earthquakes*; by a *Fig.* of *Rhet.* Shatter'd; for Shattered; *Dut.* *Teut.* q. Cut in Shares or Parts; Shaken, broken, torn in Pieces.

Line 233. *Etna*; *Lat.* *Gr.* from the *Heb.* *Attus* i. e. A Furnace, a Chimney, or *Etuna*, i. e. Mist; because of the perpetual Smoak ascending from the Top of it. *Pindar*, an antique Greek Poet, calls it, a Celestial Column, from Height; being the highest Mountain there; the Top of it one may see all the *Island*, and *Africa*. A *Vulcano* or Burning Mountain on the East Side of *Sicily*, about 60 Miles in Compass 100 Feet Perpendicular, and a Mile of Ascent which always casts up Smoak, Flames, Ashes, sometimes great Stones, liquid Metal and Sulphur which devour all Things before it. This Mountain has burnt above 3000 Years past, but is in the least consumed; it hath Snow upon Top; Vineyards and fruitful Pastures on Sides, and at the Bottom. It hath had terrible Eruptions that we know of; the most dreadful were in *A. D.* 1538, 1669, and 1706. It is now called *Gibello* by the *Arabs*, i. e. Mountain, by way of Eminence. Besides there are divers other *Vulcano's* in *Europe*, *Africa*, and *America*, which are caused by Abundance of Sulphur in their Bowels; the Preludes or Warnings, and perhaps will be Means of the grand Conflagration at the last. The *Americans* call such a Mountain, *Po*

peque; from *Popoca*, Smoak; and *Tepeque*; a Mountain, i. e. A Smoaky-Mountain. *Thundering* is a very proper *Epithet* to it. *Virgil* has elegantly described this *Vulcano*, *Æn.* L. III. 569.

Combustible; *Fr.* *Ital.* *Span.* from the *Lat.* i. e. *Burning together*, easy to be fired or burned. For the Bowels of those Mountains are full of *Sulphur* and other *Materials* of Fire, which cause those *Eruptions*, terrible *Noise* and *Flames*. Therefore the *Poet* gives it a proper *Epithet*, *Thund'ring*.

Line 234. *Fewel'd*, for *Feweled* or *Fueled*; *Fr.* from *Feu*, i. e. *Fire*; and *Al*, for *Alere*, *Lat.* i. e. *To feed* any Matter to feed the *Fire*, viz. *Coals*, *Wood*, *Sulphur*, or any other *Materials*, that may be burned.

Entrails; *Fr.* from the *Lat.* *An Anat. T.* i. e. *The Inwards*: The Guts or Bowels of Man and Beast. Here, the inward *Substance* of this Mountain; by a *Fig. of Rhet.*

Conceiving; *Fr.* *Ital.* *Span.* *Lat.* i. e. *Imagining* or *Apprehending* in the Mind; *Hatching*, *Breeding* a Child in the Womb. Here, *Catching*, producing or raising these *Flames*; by a *Fig. of Rhet.*

Fire; *Sax.* *Dut.* *Teut.* from the *Gr.* *Pur.* The purest and most spirituous of the four Elements.

Line 235. *Sublim'd* for *Sublimed*; *Fr.* *Lat.* *Refined* or *raised up on high*. A *Chym. T.* i. e. As the finest Part of Things are separated and rarified by *Fire*, and raised to a far greater Force in *Distillation*; so are the *Combustible Materials* of *Ætna* raised to the Top of it, by the Force of inward *Fire* and the *Winds*. Some call it *Sublimation*. *Lat.* i. e. *A raising on high* or to the Top; by a *Fig. of Rhet.*

Mineral;

Book I. MILTON's *Paradise Lost*. 49

Mineral; *Fr. Ital. Span.* from the *Lat.* i. e. *Diminishing, rushing down, or belonging to Mines*; out of which the *Minerals* are digged. Here, *Bitumen, Sulphur, &c.* which raise the Flame, Smoak and thundering Noise in this and other *Vulcano's*.

Fury; *Fr. Ital. Span.* from the *Lat.* i. e. *A Rage, Madness*. Here, a mighty *Force* and *Violence* of those *Minerals* in *Ætna*; by a *Fig* of *Rhet.*

Line 236. *Singed*; *Sax. Teut. Dut.* from the *Lat.* i. e. *A Spark*. Hence comes our Word *Cinders*; scorched, 'burnt slightly. Here, dried or parched up; by a *Fig.* of *Rhet.*

Bottom; *Sax. Goth. Dut.* from the *Gr.* i. e. *The lowermost Part* of a Place, a Depth, the Ground of any thing. Here, the *Root* of this *Mountain*.

Involv'd, for *Involved*; *Fr.* from the *Lat.* i. e. *Wrapped up in any thing*; covered all over with it. Here, confused, mixed, confounded with Stench of *Brimstone, &c.*

Line 237. *Stench* or *Stinch*, vulgarly *Stink*. *Sax. Dan. Teut.* from the *Gr.* i. e. *Narrow*; because it generally abounds in *narrow* and *strait* Places; an ill, unfavoury and disagreeable *Smell*; like that of *Sulphur, &c.*

Smoak, or *Smoke*; *Sax. Dut.* from the *Gr.* i. e. *To waste with Fire*. A black Exhalation ascending up from Fire of Coals, Wood, &c. Here, out of that *Mountain*.

Soal or *Sole*; *Dut. Teut. Fr.* from the *Lat.* *An Anat. T.* The Hollowness of the Foot, the Bottom of the Foot of a Man, between the *Heel* and the *Toes*. Here, the *Foot* of *Satan*, by a *Fig.* of *Rhet.*

Line 238. *Unblest*, for *Unblest*; *Sax. Milt.* i. e. *not blessed*. Unhallowed, sinful, wicked, cursed.

Line 239. 'Scaped for *Escaped*; by a *Fig.* of *Gram.* *Fr. Ital. Span.* from the *Lat.* i. e. *From taking,*

to make an Escape, to get away when one is taken Prisoner, fled away, gotten loose.

Stygian; belonging to *Styx*. See Book II. N. 577. *Styx* was a River or Fountain in *Arcadia*, whose Water was of so cold a Nature, that it was present Death, and could be contained in no manner of Vessel, but only in the Hoof of an Horse. *Vid. Quint. Curt.* Therefore the antient Poets feigned it to be one of the Rivers of *Hell*. The Gods are said to have made their Oaths by it, as a Thing quite contrary to their Nature; or because *Water* was supposed to be the *Material Principle* of all Things, as *Pindar* witnesseth, Ode I. And if any of them perjured themselves or lyed, they were deprived of *Life* for 9000 Years. So great Abhorrence had the blind *Heathens* of those abominable Sins of *Perjury* and *Lying*. Here, the Gulf of *Fire*, where the wicked *Angels* are supposed by our Poet, to be tormented after their *Fall*; *Stygian Flood* for *Hell*, by a *Fig. of Rhet.*

Line 241. Sufferance; In the late Edit. *Suffrance*, but wrong. *Fr.* from the *Lat.* i. e. *Bearing up*. Here, by the Permission, Leave, Allowance of *Almighty God*.

Supernal for *Supernatural*; by a *Fig. of Gram. Milt.* *Lat.* i. e. *from on high*; the highest. Here the Supreme and most high Power of *Almighty God*.

Line 242. Is this. Here follows *Satan's* dismal *Soliloquy* or *Reflection* with himself upon his woful *Fall*.

Region, Fr. Ital. Lat. A *Geogr. T.* Any Country subject to a King; a Kingdom, a Coast upon Earth. Here, *Hell*. See N. 65.

Soil; *Fr. Port. Span. Lat. q. Solidum*, or from the *Hebr. Solal*; i. e. *Trampled* or *made plain*; Ground, firm Land, a Country; Here, the *Abyss* of *Hell*, by a *Fig. of Rhet.*

Clime, for *Climate*; by a *Fig. of Gram. Lat.* from the *Gr.* i. e. *A Declination* or *Bending down*.

Book I. MILTON'S *Paradise Lost*. 51

A Geogr. T. A *Climate* is any Part of the Earth, where there is half an Hour's Distance in the Length of the Day; extending from the *Equator* to both the *Poles*. Our modern *Geographers* reckon 24 *Climates*. Here, the dismal Habitation of those miserable *Angels* thrust out of Heaven, and plunged into the *Abyss* of Fire and divine Vengeance. These three Words, *Region*, *Soil*, *Clime*, denote the same Thing, by a *Fig. of Rhet.*

Line 243. *Arch-Angel*; Gr. i. e. An *Arch* or *Principal Angel*, who has Power over others. See Dan. 8. 16. Luk. 1. 19. Rev. 12. 7. Note 38, and N. 737. Here, *Satan*, by a *Fig. of Rhet.* And probably he is the only *Arch-Angel* that is out of Heaven.

Line 244. *Gloom*; Sax. *Dut.* Hence comes *Gloomy*; Darkness. See N. 152. Here, the woeful *Darkness of Hell*; by a *Fig. of Rhet.*

Line 245. *Cœlestial*; Fr. *Ital.* *Span.* *Lat.* from the Gr. i. e. *Hollow*, a Concavity; for so the *Heavens* appear to us; Of Heaven, Heavenly. Here, the Light and Glory of Heaven, which *Satan* formerly enjoyed.

Line 246. *Sov'rain*, for *Sovereign*; Fr. from the *Lat.* A *Supreme Governor*. An *Absolute*, *Chief* or *highest Prince*. Here, the *most high God*; by a *Fig. of Rhet.*

Dispose; Fr. from the *Lat.* i. e. *To place*; to set in order, to decree and settle Things, as one pleases.

Bid; Sax. *O. E.* *To invite*, to pray or intreat. Here, to command, order and appoint, by a *Fig. of Rhet.*

Line 248. *Equal'd*, for *Equalled*; *Lat.* i. e. *To make Things equal*. *Satan* in his Pride here assumes an Equality with *God Almighty*.

Supreme; *Fr. Lat.* Highest, chiefest, most eminent, advanced to the highest Degree of Authority and Dignity. It's badly spelt *Supream*, as many *Learned Men* commonly do: but for what *Reason* I do not know.

Line 250. Hail; *Sax. O. E. Poet.* I wish you Health. An antient Form of Salutation among us; but now disused; Welcome. It is repeated, by a *Fig. of Rhet.* to shew *Satan's Pride, Malice and Despair.*

Horrors; Dreads, Frights and Terrors. See N. 83.

Line 251. Profoundest; *Fr. Lat.* Deepest, farthestmost from Heaven, the Nethermost Place of the Creation.

Hell; *Sax. i. e.* Dark, covered. An invisible Place. The State of the Dead. Here, the Residence of the Devils and damned Sinners hereafter: for not one of these are in *Hell* as yet.

Line 260. Envy; *Fr. Lat. i. e.* Not to see one. An uneasy Passion of the Mind, the highest Degree of Hatred and Grudge, at the Good of another.

Line 262. Ambition; *Lat. i. e.* Going about. A Thirst or extraordinary Desire of Honour, Power and Dignity. See N. 41.

Line 265. Associates; *Fr. Ital. Span.* from the *Lat. i. e.* Brought into Society. Companions. Here, the Partakers of Misery and Torments with *Satan*; wicked *Angels* like himself.

Co-Partners; *Fr.* from the *Lat.* Partakers or Sharrers joined in Partnership with others. The same as *Associates*, by a *Fig. of Rhet.* See N. 127.

Line 266. Astonish'd, for *Astonished*; *Fr.* from the *Lat. i. e.* Thunderstruck; put into an extraordinary Surprise, Admiration or Amazement.

Oblivious-Pool; *Lat. Milt. i. e.* Forgetful; the Pool or Lake of Forgetfulness, for *Lethe*; Described B. II. N. 583. Here, *Oblivious Pool*, for the *Gulf of Hell-Fire*; by a *Fig. of Rhet.* OBS.

Heman

Heman and *Job* (the most antient Writers in the World) call *Death* and the *Grave*, the *Land of Forgetfulness*; &c. *Pf.* 88. 12. From these and other sacred Authors, the *Heathens* borrowed this *Notion of Death*.

Line 268. *Mansion*; *Fr. Lat.* A Place of Abode, an Habitation. Here, *Hell*, by a *Fig. of Rhet.*

Line 269. *Rallied*; *Fr.* A *Milit. T.* Dispersed and broken Troops reunited or gathered together again; to face about upon the Enemy. Here, the confounded and dispersed *Angels* reunited; by a *Fig. of Rhet.*

Line 270. *Regain'd*, for *Regained*; *Fr. i. e.* Gained a second Time; gotten again, recovered.

Line 273. *Feyl'd*, for *Foyled* or *Foiled*; *Fr. A Milit. T.* Worsted, beaten and overcome.

Line 274. *Liveliest*; *Sax. Dut. Tent. i. e.* Most full of Life; Activity or Sprightliness.

Pledge; *Fr. from the Lat. q. Placator, i. e.* A Pacifier. A *Law T.* A Pawn, a Surety, a Proof or Evidence of a Thing.

Line 276. *Extremes*; *Fr. Ital. from the Lat.* The last or utmost of Things; the Excesses of Dangers, Torments or Pains. It is not rightly spelled *Extreams*, as may learned Men do. See N. 248.

Perilous; *Fr. from the Lat. Full of Peril*; dangerous, hazardous.

Edge; *Sax. O. E. from the Gr.* The sharpest Part of a Sword, Spear or Knife; the Side or extreme Part of a Thing. Here, the most dangerous Side of a Battle; which mows and cuts down most of the Enemy; by a *Fig. of Rhet.*

Line 277. *Assaults*; *Fr. from the Lat. i. e.* Leaping upon one. A *Milit. T.* Attacks, Onsets, Efforts of an Enemy to take a Post, or to win the Day; Attempts.

Line 278. *Signal*; *Fr. Lat. A Milit. T.* A Sign given. A Standard or Colours. Here, *Satan's Banner*,
F 3. Re-

Resume; *Fr. Lat.* i. e. *To take again.* Here, to take up new Spirits and recover themselves.

Line 279. Courage; *Fr.* from the *Lat.* i. e. *Heart*, Boldness, Stoutness, Valour.

Revive; *Fr. Ital. Span.* from the *Lat.* i. e. *To live again.* To bring to life again. Here, to recover Strength and Boldness; by a *Fig. of Rhet*

Line 280. Groveling; *Fr. Sax. O. E. q.* *Groundling*, lying flat on the Face to the Ground. A Sign of their extreme Misery, Grief and Shame.

Prostrate; *Lat.* i. e. *Knocked down*; laid flat along. See N. 195.

Line 281. E're while; *Sax. O. E. Milt.* *Lately*, not long since, not long ago.

Astounded, for *Astonished*, *Fr. O. E.* *Amazed* confounded, overwhelmed. See N. 266.

Amaz'd, for *Amazed*; *Sax.* i. e. *In a Maze*; astonished, surprized, daunted and confounded.

Hence comes *Amazement*. See B. II. N. 561.

Line 282. Pernicious; *Fr. Span. Ital. Lat.* *Destructive*; deadly, ruinous, dangerous, very hurtful. It was a pernicious Fall indeed, to fall from *Heaven* into *Hell*.

Line 283. Scarce, for *Scarcely*. *Fr. Dut. Post. Gr. Heb. Casar*, i. e. *To want*, hardly, shortly, in a little Time.

Ceas'd, for *Ceased*; *Fr.* from the *Lat.* *Left off* speaking, given over; made an End of Talking.

Superior; *Fr. Lat.* *Higher*. See N. 241, and 248. the Upper and Chief Devil for *Satan*, by a *Fig. of Rhet.* ☞ *Obs.* Here is a Cluster of *Comparisons*; all brought by our *Poet*, to embellish, and aggrandize *Satan*; that he might both please and delight the Reader.

Fiend, *Sax. Teut. O. E.* i. e. *An Enemy*; or from the *Gr.* i. e. *To kill*. A Fury, an evil Spirit, a Devil. Here, *Satan*, by a *Fig. of Rhet.* See N. 156.

Line

Book I. MILTON's *Paradise Lost*. 55

Line 284. Shore or Shores; Sax. Dut. from the Gr. A Geog. T. Land lying close upon the Sea, a Coast, a Tract of Land on the Sea Side. Here, the Edge of the Abyss or Hell, by a Fig. of Rhet.

Ponderous, Fr. from the Lat. Heavy, Weighty, great.

Shield; Sax. O. E. A Milit. T. A kind of Buckler, wherewith Soldiers of old were armed. Armour of Defence. & Obs. This is taken from the Shield of Goliath, 1 Sam. 17. 15. And those of Achilles, and Æneas described by Homer, and Virgil.

Line 285. Temper; Fr. Lat. the Constitution and natural Disposition of a Body; an Humour. Here, the Make or Temperature of Satan's Shield; as made in Heaven, and extraordinary firm, by a Fig. of Rhet.

Massy, Lat. i. e. Lumpy; very solid, firm, and heavy. The same as Ponderous, by a Fig. of Rhet.

Line 286. Circumference. Fr. Sp. Ital. Lat. i. e. Bearing round, or compassing about, or surrounding; a Round, the Compass of a Circle.

Line 287. Moon; Sax. Span. Dut. Lat. Gr. or from the Heb. Mens, i. e. The Planet. See Gen. 1. 16. Eccl. 43. 7, 8. One of the 7 Planets. It is of all the heavenly Bodies nearest to us: And the least of them; yet she takes up near 480,000 English Miles in Breadth.

Orb; Fr. Ital. Lat. from the Gr. i. e. A Round; any round Thing, a Circle, a Circuit, a Sphere. Here, the round Body or Appearance of the Moon. & Obs. The Moon is 39 Times less than the Earth, according to Ptolomy; 42 according to Tycho Brahe; 43 according to Copernicus; and 45 according to Lansburgius; and reckoned to be 22,105,116 Miles distant from the Earth. Here, used in Comparison, by a Fig. of Rhet.

Optic; Fr. Lat. Gr. i. e. Belonging to the Sight:

A *Microscope*, *Telescope*, and *other Glasses* introduced by the *French*; to assist the Eyes in observing Bodies, which for their Distance or Smallness are imperceptible; *Optick Glasses* for *Optick Glasses*, by a *Fig.* of *Gram.*

Tuscan; One of the *Tusci* or *Hetrusci*; the antient People of *Tuscany* in *Italy*; that came from *Phoenicia*; but *Justin* says, from *Lydia*; L. 20. The *Lunini* had long Wars with them, and at last conquered them under *Servius Tullius*, the 6th King of *Rome*. It is now a fine Country, subject to the Grand Duke of *Tuscany*, in Extent about 144 Miles. It was called *Hetruria*, now *Tuscany*, and the People *Tuscans* or *Hetrurians*.

Artist; *Fr. Lat.* One that is skilled in any Art or Science: *Milton* means, *Galileo Galilei*, an excellent *Astronomer*, and Native of *Florence*, the Capital of *Tuscany*; Chief *Philosopher* and *Mathematician* to the grand Duke of *Tuscany*; who invented these *Glasses*, whereby he discovered Spots in the Sun; *Mountains*, *Rivers*, &c. in the *Moon*; the Nature of the *Milky-Way*; the various Appearances of *Saturn*, many new Stars about *Orion* and *Cancer*; and 62500 Stars, whereof 63 only appeared to the bare Eye. For these useful Discoveries he was imprisoned 5 Years by the *Inquisition*, condemned by Pope *Urban 8*, forced to recant at 60, and died at 78 Years of Age, A. D. 1642. But that first Invention was owing to *Roger Bacon*, Fellow of *Martin College* of *Oxford*, long before *Galileo*. And others ascribe it to Mr. *James Metius* of *Amsterdam*. But *Galileo* brought it to vast Perfection.

Line 289. *Fesolæ*; *Vulg.* *Pissole* and *Fiezzole*; called *Fessalæ* by *Tit. Livius*, *Pliny*, and *Silius Italicus*. It was an antient City of *Tuscany* near *Florence*, the Residence of the *Tuscan Augurs*, who taught the *old Romans* their superstitious Divinations.

Book I. MILTON'S *Paradise Lost*. 57

vinations, Sacrifices, &c. Here the great *Galilæe*, resided, and made his *Astronomical Observations*, from the Top of the *Towers* thereof, by a *Fig. of Rhet.*

Line 290. Valdarno; Ital. from the *Lat.* i. e. *The Valley on the River Arno.* It is a fruitful Vale, on the River *Arno*, which runs thro' *Tuscany*, and by *Florence*, into the *Tuscan Sea*.

Descry; Milton, for *Describe*, *Lat.* i. e. *To write out*, to discover, find out, or see a Thing. Here, to discover *Mountains, Rivers*, and *Inequalities* in the rough Body of the *Moon*.

Line 291. Spotty, i. e. Full of Spots; Teut. Sax. O. E. Abounding in *Spots, Specks* or *Stains*. Here, *Inequalities* and *Roughnesses* in the *Moon*, &c. by a *Fig. of Rhet.*

Globe; Fr. Lat. Any round solid Body, as that of the *Moon*. The same as *Orb*. See N. 287. by a *Fig. of Rhet.*

Line 292. Spear; Sax. Dut. O. E. A Milit. T. A Pike or Lance pointed with Iron. A Weapon of Defence. Here, *Satan's Spear*.

Tallest; Sax. Brit. from the *Heb.* i. e. *Elevated*, high in Stature, very long and lofty.

Pine; Fr. Lat. from the *Gr.* i. e. *Sharp leaved.* A Pine-tree, for any tall Tree; because it riseth very high, by a *Fig. of Rhet.*

Line 293. Hewn; Sax. Dut. Teut. from the *Gr.* i. e. *To break*; hacked, hewed or cut in Pieces, or asunder by Axes and Saws.

Norwegian; Sax. of Norway. The Mountains and Rocks of *Norway*, on which grow very tall and large *Firs, Pines*, and *Oak Trees*, &c. whereof the *Masts* of Ships are commonly made, by a *Fig. of Rhet.* See N. 203.

Mast; Sax. Teut. Dut. Ital. from the *Gr.* A Sea T. A tall Tree set upright in a Ship, to which the

the *Masts*, *Tops*, and *Rigging* are fixed; great Ships have three *Masts*.

Ammiral for *Admiral*; by a *Fig.* of *Gram. Teut.* *Ital. Milt.* from the *Lat.* i. e. *Belonging to the Sea*. A *Sax. T.* A chief Commander at Sea. Here, the *Ship*; wherein the *Admiral* himself commands, by a *Fig.* of *Rhet.*

Wand; *Dan. Dut. Sax. O. E.* i. e. *Travelling or walking abroad*; because *Travellers* use it. A long slender *Twig* of a *Willow*, a *Stick*, *Staff*, or *resting Rod*.

Line 296. *Marle*; *Sax. Teut. Dut.* from the *Lat.* i. e. *Marrow*; because it is the *Marrow* and *Fat* of the *Earth*. Properly a kind of fat *Earth*, laid upon the *Land*, to make it fruitful. Here, the *Fire* and *Brimstone*, supposed to be in *Hell*, by a *Fig.* of *Rhet.*

Line 297. *Azure*; *Fr. Brit.* from the *Heb.* of the Colour of the *Lazure*, *Stone-blue*, *Sky Colour*. Here, the *Heavenly Regions*, whereon these *Angels* once use to tread, by a *Fig.* of *Rhet.*

Torrid; *Lat.* i. e. *Hot*, *Scorching*; a *T.* of *Geog.* The *Torrid Zone*, is that *Space* of *Earth*, contained between the two *Tropics*, in *Breadth* 47 *Degrees*, i. e. 2820 *English Miles*; and under it most Part of *Africa*, *India*, and *Peru* doth lie. Here, *Hell* itself, by a *Fig.* of *Rhet.*

Line 298. *Smote*; *Dut. Fr.* from the *Gr.* i. e. *To strike or hit*. Here, roasted, scorched, parched him up with an excessive *Heat*.

Wounded; in the Form of a *Vault*. *Sax. Dut. Ital.* from the *Lat.* i. e. rolled round. Here, arched, surrounded and covered over with *Fire*.

Line 299. *Noblest*; *Sax. O. E. Poet.* for *Notwithstanding*; altho'.

Endur'd, for *Endured*; In late Editions, *Indur'd*, *Fr.* from the *Lat.* i. e. *Spent* suffered, underwent, and

Book I. MILTON'S *Paradise Lost*. 59

and did undergo grievous Torments, Till he stood
on the Edge of Hell, &c.

Beach; Sax. O. E. The Bank, Brink, or Sea-shore.
Here, the Edge or Brim of Hell, by a Fig. of
Rhet.

Line 300. *Inflamed*; Fr. Lat. i. e. All in a Flame,
all on a Fire, surrounded with Flames; Here
burning with Fire and Brimstone. *Inflamed Sea*,
for Hell; by a Fig. of Rhet. Read, Till he stood
on the Brim of that inflamed Sea.

Line 301. *Legions*; Fr. Lat. i. e. Gathered together,
Chosen Men. A *Milit.* T. Soldiers, serving under
one Commander in the old Roman Wars. A *Le-*
gion, sometimes consisted of 6200 Foot, besides
Horse. Here vast Armies of wicked Devils un-
der Satan; which shews that there are many
Multitudes of them, See N. 87.

Angel-Forms; Lat. and Gr. i. e. In the Form of
Angels; of Angelic Shape, like Angels.

Intrans'd for *Intransed*; Fr. from the Lat. i. e.
Going away, fallen into a Trance or Swound;
confounded thro' their dreadful Fall. See N. 58.

Line 302. *Autumnal*; Ital. Lat. i. e. The Increase
of the Year; because then *Wealth* among the Old
Romans encreased. The third Quarter of the
Year, the Time of Harvest, when the Leaves
drop off the Trees. To those the Poet compares
those accursed Angels, for Number and Multi-
tudes; for they were as many in Number, as
the fallen Leaves of Trees in the Autumn.

Strow; Dut. Sax. from the Gr. i. e. To throw down,
to fill full of Straws; strewed with Straws or
Leaves of Trees, &c. Spread all over.

Brooks; Sax. Dut. O. E. from the Gr. i. e. Rains;
because they swell therewith; small Currents of
Water, Rivulets or little Rivers; which are to
be seen chiefly after Rains or Floods.

Line 303. *Vallambrosa*; Ital. Lat. i. e. A shady
Valley;

Valley; a fruitful and pleasant Valley in *Tuscany*; full of Shades and fruitful Trees.

Etrurian; i. e. belonging to *Etruria* or *Hetruria*, Gr. i. e. *A Mountainous Country*; now called *Tuscany*. See N. 288, 289.

Shades; Here, Places in *Etruria*, covered with Branches and Leaves of Trees, which shelter Men from the violent Heat of the Sun. See N. 65.

Line 304. Over arch'd, for *over arched*; i. e. *Arch-ed over the Head*; Sax. O. E. from the Lat. *Bending like a Bow*; covered over the Head.

Imbew'r, for *Imbower*; Sax. Milt. to make in the Fashion of a *Bower*. An *Arbour* made of Trees and Greens interwoven for Pleasure.

Sedge; Sax. O. E. i. e. *A little Sword*; because the Leaf of it is sharp and cutting; Shear Grass, a Weed, which grows in great Abundance on the Sides of Rivers, Lakes and Seas: On which Account our Poet compares those *Angels* to these Weeds.

Line 305. A-float; Fr. from the Lat. i. e. *Floating*; swimming upon the Surface of the Waters.

Orion; Lat. from the Gr. i. e. *Urine* or *Tempest*.

An *Astron. T.* It is a southern *Constellation* of 30 Stars; rising on the 9th of *March*, and setting in *November*; and bringeth Storms and Rains with it. See *Job* 9. 9. *Amos* 5. 8. Some call *Orion* the God of the Winds. Read, *When Orion attended with boisterous Winds, hath vexed the Coast of the Red-Sea.*

Line 306, Red-Sea; Heb. It is so called from *Esau* or *Edom*; because of the Red coloured Pottage, which he purchased of *Jacob*; for his Dominions lay along that Sea, and from him the Country was called *Idumea*, i. e. *Red*: And so the Old *Egyptians* called it *Rythra*, i. e. *Red*, which the *Greeks* turned into *Erythra* or *Erythras*, and the
Latins

BOOK I. MILTON'S *Paradise Lost*.

Latins into *Mare Erythraeum*, i. e. The *Red-Sea*. But in the *Hebrew* it is called, *Suph*, i. e. The *Sedge* or *Weeds*, which grow and float upon it in Abundance. This *Sea* parts *Egypt* from *Arabia*: And, therefore it is called also, the *Arabian Gulf*.

Line 307. *Busiris*; *Lat.* from the *Gr.* i. e. *Manager of Oxen*: because he butcher'd like *Oxen*. A cruel Tyrant of *Egypt* in Time of *Moses*, who under a Pretence of treating Strangers, sacrificed them upon his altars. He built the famous City of *Zoan* or *Onis*, and made it the Seat of his Kingdom. This *Fable* signifies that *Pharaoh*, who put the *Israelites* to a very hard Slavery like *Oxen*; For *William*, the true *Moses*, destroy'd him and his Attendants in the *Red-Sea*. Some call *Amenophis*, but others, *Cenchres*. See N. 3. *Memphian*; of, or belonging to *Memphis*; *Heb.* A populous Country, or great City. In *Heb.* called *Moph* and *Noph*, which the *Greeks* turn into *Memphis*. This great City was built (some say) a little before the *Flood*; and afterwards repaired and enlarged, it became the Royal City of *Egypt*, till the Time of the *Ptolemies*, who resided at *Alexandria*: because it was built by *Alexander the Great*. It was a great City, seven Leagues in Circuit: because in Length of Time four Cities became one. It stood on the West Side of the *Nile*. It was destroyed by the *Arabs*, as the *Prophets* foretold. And out of its Ruins they built another on the other Side of the *River*, called *Alcair*. *Heb.* The City: which the *French* call *Grand Cairo* i. e. the *Great City*. Here, it is taken for the whole People of *Egypt*, in the Days of *Busiris* by a *Fig. of Rhet.*

Chivalry; *Fr.* i. e. *Horsemanship*. Here, the word

62 A COMMENTARY on Book I.

Horse-men, Chariots and Armies of Egypt, which that potent King raised to pursue the People of *Israel*, by a *Fig. of Rhet.*

Line 308. *Perfidious*; *Fr. Lat. i. e. Treacherous and Faithless*: For that *Pharaoh* violated his *Faith* and *Promise* to the *Israelites*; by giving them a *Permission* and *Command* to depart his *Kingdom*; and then pursuing them as *Enemies* and *Fugitives*, whom he had intreated to be gone.

See *Wisdom, Ch. 19. 2, 3.*

Line 309. *Sojourners*; *Fr.* Those that stay for a *Time* in a *Place*, by *Permission* or *Grant*, but are not *Natives*. Here, the *Israelites* who dwelt in *Egypt* 215 Years and no longer; by a *Fig. of Rhet.*

Goshen, or *Gosen*; *Heb. i. e. Rain.* A very delectable and fruitful *Province* of lower *Egypt*, in the *Country* of *Tanais*, near the *Mediterranean-Sea*, and the *Land* of *Canaan*, therefore it is more exposed to *Rain*, more fertile and fit for *Pasture*, than the *Inland Parts* of *upper Egypt*. And therefore it was appropriated for the *Residence* of the *Israelites*, who were *Feeders* of *Cattle*, *Gen. 47. 1, 2.* The *Chief City* of it was called *Ony*. It is about 200 *Miles* from *Jerusalem* to the *South West*.

Line 310. *Carcasses* or *Carcases*; *Fr. from the Lat. q. Caro Cassa, i. e. Corrupted Flesh.* Dead Bodies of *Men*, or *Beasts*, *Carrions*, *Corps*. Here, those of the *Egyptians* drowned in the *Red Sea*. In *Latin*, *Cadaver*, *q. Caro data Vermibus, i. e. Flesh committed to the Worms.* He that touched any dead *Body*, was esteemed *unclean*, by the *Laws* of the *Phœnicians*, *Egyptians*, *Greeks*, &c. which they borrowed from *Moses*.

Line 311. *Chariot*; *Fr. Lat. i. e. Running*: A light *Coach*, a *Coach*, much used in *Wars* by the *Antients*. See *Exod. 14. 25.*

Bestrown;

Book I. MILTON's *Paradise Lost*. 63

Bestrown; Sax. O. E. Poet. Sprinkled or covered over. Here, covered with those dead Bodies, which lay on the Shore, like loose *Straw*; by a *Fig. of Rhet.*

Line 312. Abjeſt; Fr. Ital. from the Lat. i. e. *Caſt away*; loſt, deſtroyed, and deſpiſed; be-
cauſe they were all drowned, dead and gone for
ever; the *Iſraelites* ſaw them no more.

Flood; Sax. Dan. from the Lat. i. e. The *Flowing*
of the Sea or River: Here, the *Red-Sea*, by a
Fig. of Rhet.

Line 313. Amazement; See N. 281. Put in a-
maze; an Aſtoniſhment, Conſternation.

Line 314. He; i. e. Satan, the grand Chieftain of
 thoſe curſed *Angels*; by a *Fig. of Rhet.*

Line 315. Reſounded; Fr. Lat. i. e. ſounded again
or back, i. e. Hell rang and echoed at Satan's
Call.

Princes; Fr. Ital. Span. Dut. Lat. i. e. Thoſe who
take the firſt Place: Governors, Chiefs, Ring-
Leaders, principal, or moſt excellent Perſons in
a Kingdom. *Sovereign Angels*, who have the
Superintendence over Princes upon Earth, Dan.
10. 21. Here, the Chiefs among the Devils.
Dan. 10. 13, 20. See N. 737.

Potentates; Fr. Ital. Lat. i. e. *Mighty Ones*; Go-
vernors, Rulers of Nations. Here ſome Gran-
dees among them. See alſo N. 737.

Line 316. Warriors, from War, Sax. A Milit. T.
Warlike Men, theſe ſkilled in military Affairs.
Here, bold and ſtout *Devils*; by a *Fig. of Rhet.*

Flow'r, for *Flower*; Fr. from the Lat. The
Off-Spring of Plants, the Bloſſom of Trees, the
Prime of any Thing. Here, *Chiefs* of the fallen
Angels, once the grand Inhabitants of Heaven,
the Glory and Grandeur of the Creation; by a
Fig. of Rhet.

64 A COMMENTARY on Book I.

Line 317. Seize; Fr. A Law T. i. e. to lay hold on; Here, can possess or overwhelm those immortal Spirits; by a Fig. of Rhet.

Line 319. Toil; Sax. Dut. O. E. Poet. Hard Labour, a Drudgery, a Fatigue.

Repose; Fr. Lat. i. e. to take Rest or Ease after hard Labour and Fight.

Line 320. Virtue; Fr. from the Lat. Power, Efficacy, Force. It has various Senses; in a good Man Virtue is divine Grace; in a Woman, Modesty and Chastity; in a Soldier, Valour and Courage; as here, See B. II. N. 311.

Line 321. Slumber; Sax. Dut. Dan. O. E. to sleep unsoundly, to doze. Here, to lie by idle; indolent and unactive; by a Fig. of Rhet. See N. 203.

Line 322. Posture; q. Positure; Lat. i. e. A Placing or lying; a Disposition, Condition, State or Behaviour.

Line 323. To adore, for to adore; Lat. i. e. To put the Hand to the Mouth. Here, to worship or submit to God, who had conquer'd them. At first Men paid divine Worship to the Planets, because they were glorious and beneficial to them; and because they thought those Orbs were governed by some inferior Deities; and the supreme God was too high and too glorious for Mortals to address. So looking up, they kissed their Hand in Veneration to them. This first Sort of Idolatry is called Sebaism. Heb. i. e. Worshipping the Hosts of Heaven; and was practised in the early Days of Job, Ch. 31. 26. Ps. 44. 20. and all the World over; afterwards Idolatry, or the worshipping of Idols and Images, came in Custom. This Custom was practised by the Greeks, Romans, and others, and derived from the Antients.

Conqueror; Fr. from the Lat. i. e. seeking after or pursuing. One that subdueth or brings under another

Book I. MILTON'S *Paradise Lost*. 65

another; a Victor, a Triumpher. Here, *God Almighty*, by a *Fig. of Rhet.*

Line 326. Swift Pursuers; i. e. *The Holy Angels*, who quickly pursued those *Rebels*; and drove them out of Heaven; by a *Fig. of Rhet.*

Discern; *Fr.* from the *Lat.* i. e. *to perceive*, to know, to see. Here, to find the *Advantage*.

Line 327. Th' Advantage, for *the Advantage*; *Fr. Lat.* a *Milit. T.* A *Benefit*, *Gain*, *Profit*. Here, good Success in War.

Descending; *Fr.* from the *Lat.* i. e. *coming or falling down from above*. Here, flying down from Heaven, upon those *Rebel Angels*.

Line 328. Drooping; *O. E. Dut.* i. e. *sorrowful*, hanging down the Head, languishing, fainting.

Linked; *Fr.* i. e. *tied*, chained or joined together. Here, joined together, as our *Chain-shot*.

Line 329. Transfix; *Lat.* i. e. *to strike*, pierce or run through one, as with a Sword or Spear.

Line 331. Abash't, for *Abashed*; *Fr.* from the *Heb. Bosck*, i. e. *Blushing with Shame*; *Bashful*, dashed in Countenance, ashamed, roused through Horror. See *Tobit 2. 14. Ecclus. 4. 24.*

Line 334. Rouze, or Rouse; *Sax. O. E.* to awake, to rise quickly, to get up in a Surprise.

Bestir; *Sax. O. E. Poet.* from *stir*, i. e. *to move*, by a *Fig. of Gram.* to move about briskly.

Line 335. Perceive; in the 1st *Edit.* *perceave*; which is wrong; *Fr.* from the *Lat.* to discover, find out, or *discern*. See *N. 326.*

Plight; *Sax. Teut. Poet.* A Disposition, Condition or State of a Person, whether it be good or bad. Here, in a bad Condition, tormented in the *Abyss* of Hell, by a *Fig. of Rhet.*

Line 337. Generals; *Fr.* from the *Lat.* A *Milit. T.* the chief Commander of an Army. Here, *Satan's Command*, by a *Fig. of Rhet.*

Line 338. Potent; Here, the Rod or Wand of *Moses*, which was a powerful Sign of God's Omnipotence, whereby he wrought divers *Miracles*, whereof the *Jews* have many Romantic Traditions. See N. 95.

Line 339. Amram; Heb. i. e. A lofty People. The Son of *Kehath*, the 2d Son of *Levi*, and Father of *Moses*; he died in *Egypt* at 133 Years of Age. *Exod.* 6. 20. *Amram's* Son, i. e. *Moses*, by a Fig. of Rhet.. See B. XII. N. 170.

Egypt; Lat. from the Gr. i. e. The Land of the *Ægypti*, *Cophti* and *Copti*, from *Coptus*, the Metropolis of *Thebais*, a City mentioned by *Strabo* and *Plutarch*; or from *Cabtim*, the People and first King that settled in that Country, and of the Posterity of *Ham*; or from *Ægyptus*, the Brother of *Danaus*, and an antient King of it. This Monarchy lasted 1300 Years 'till *Alexander the Great*. In the Old Testament it is called the Land of *Ham* and *Mizraim*. (*Mizraim* signifies Afflictions, and is a Prediction of the Tribulations that the People of God were afterwards to suffer there.) The Greeks call it *Egyptos*, q. *Ge Cop-ton*, and *Chamia* or *Chemia*, i. e. The Land of the *Copti* and of *Cham*; the *Turks* and *Arabs* call it *Mizri* and *Misr*. to this Day. An antient and fertile Kingdom of *Africa*; having *Ethiopia* on the South, the *Red Sea* and *Isthmus of Suez* on the East, the *Mediterranean Sea* on the North, and the Desarts of *Lybia* on the West. It is about 650 Miles in Length, and 310 Miles in Breadth. It was peopled soon after the Deluge, had Kings in the Days of *Abraham*, *Gen.* 12. 10. celebrated for the great Skill of the People in polite Literature. *Nebuchadnezzar* vanquish'd it, *Cambyfes* brought it into the Power of the *Persians*, A. M. 3479. Then it fell into the Hands of the *Grecians*, for 300 Years. The *Romans* reduced it into

Book I. MILTON's *Paradise Lost*. 67

into a *Province*, and called it *Augusta*, who held it for 313 Years. The *Saracens*, then the *Mamelucs*, and at last the *Turks* became Masters of it. There is little Rain; but the Overflowing of the *Nile* yearly, renders it very fertile: So that it was always a Granary to *Canaan*, *Arabia*, *Greece*, *Rome*, and is now to *Constantinople*; tho' sometimes there have been *Famines* there. The Harvest is in our *March* and *April*. The evil Day of *Egypt* was under the ten *Plagues*, mentioned *Exod.* 7, 8, 9, 10, and 11. Line 340. *Wav'd*, for *Waved*; *Sax. Dut. O. E.* moved or turned to and fro. Here, when *Moses* stretched his *Rod* Abroad, and towards Heaven, to bring those *Plagues* upon *Egypt*, at the Command of the *Almighty*.

Pitchy; of *Pitch*, *Sax. O. E. Lat. Gr.* from the *Heb.* an oily and black Substance; extracted from *Fir* and *Pine Trees*. Here, a vast Multitude of *Locusts*, like a *Cloud*, as black and dark as *Pitch*, by a *Fig. of Rhet.* See *Exod.* 10, 14, 15.

Line 341. *Locusts*; *Ital. Lat. q. Locustians*, i. e. Burning or laying Places waste. They are mischievous *Flies*, like *Grasshoppers*, that destroy the *Grass*, *Corn*, and *Fruits*, wherever they go; very common in *Egypt*, *Africa*, and other hot Countries; they live about five Months only: But these were extraordinary, both for their *Number* and the *End*, for which they were sent. The 9th *Plague* of *Egypt* sent by God to humble that proud *Tyrant*. *Pliny* reckons 30 Sorts of them; some are three Feet long, which the *Jews*, *Arabs*, *Africans*, and *Americans* do eat. See *Mat.* 3. 4. *Cockburn's Journey*, p. 58. And says, a whole City in *Africa* was laid waste by them; they destroy'd Part of *Germany*, A. D. 852. To those the *Poet* resembles the fallen *Angels* for the vast Multitudes of them: for they come in *Clouds*, about 18 Miles in Length, and

and 12 Miles in Breadth, which eclipse the Sun, darken the Air, cover the Earth, make a sad Stench when they die, and are exactly described, *Exod.* 10. 4. *Prov.* 30. 27. and *Joel* 2. 2, 12. *Warping*; *Sax. Dut. O. E.* A Sea T. Moving, working or flying forwards upon the Winds.

Line 242. *Realm of impious Pharaoh*; See N. 85.

Here, *Egypt*, by a *Fig. of Rhet.*

Pharaoh; Old Egyptian, i. e. A Crocodile: for the People worshiped that Creature out of Fear. *Josephus* translates it, A King. *Pharaoh* was the common Name of their Kings from the Beginning to the Conquest of *Alexander the Great*, for 1660 Years, under 47 Kings: As that of *Abimelech*; *Heb.* i. e. My Father the King, among the *Philistines*; *Augustus* and *Cæsar* was among the *Romans*; yet many of them had proper Names, as *Sesostris*, *So*, *Neco*, *Ophra*, &c. After *Alexander*, 12 Princes reigned, who were called *Ptolomy*, *Gr.* i. e. Warlike, for 300 Years; and *Cleopatra*; *Gr.* i. e. The Glory of the Country. She was vanquished by *Julius Cæsar*, A. M. 3974. And then *Egypt* fell into the Hands of the *Romans*. This King's proper Name was *Ramases Miamum*; who came to the Crown 58 Years after the Death of *Joseph*; and *Busiris*, by the *Greeks*. See N. 307.

Line 343. *Nile*; *O. Egypt.* or contracted from *Nahal*. *Heb.* i. e. The River: for that Language came near to the *Hebrew*; and in the *Old Test.* it is called *Nahal Mizzam*, i. e. The River of the *Egyptians*: because it is the Chief and only River there; from which the *Greeks* and the *Targum* call it *Nilos*. It is usual in many Countries to call their chief River so. Thus the *Ganges* in *India*, thus *Meschacebe* (which the *French* call *Mississippe*) from *Cebe*, i. e. the River, and *Mescha*, i. e. The great; the Great River. The Nile


is also called *Saber*. *Josh.* 13. 3. from thence the *Ethiopians* named it, *Shicri*, *Shibri*, and *Siris*, till it passes into the Confines of *Egypt* and the last *Cataract*; these Words are of the same Signification in the *Ethiopic*, and signify *Black*; because the Waters of it are *black* and turbid. It is the noblest River in all *Africa*, rising in and running thro' *Ethiopia* from South to North; it divides *Egypt* in the Middle, waters it all over once a Year, viz. in *June*, *July*, *August*, and part of *September*; and discharges itself into the *Mediterranean Sea*, at 7 Mouths formerly. See *Isa.* 11. 15. But only two of them are Navigable at this Time, one at *Damietta*, and another at *Rosetta*; the other five being small ones, filled up with Sands, or artificial *Canals*; after a long Course of 1000 *German Miles*, and 4000 *English*. The Spring of it was unknown to the *Antients*, even to a *Proverb*.—*Alexander the Great* consulted the *Oracle* of *Jupiter Ammon* to find it; *Sesostris* and *Ptolemy* Kings of *Egypt* sought for it in vain; and *Julius Caesar* said, he would give over the Pursuit of the *Civil Wars*, if he was sure to find it. But now it is known to be in a Plain at the Foot of a Mountain in *Abyssinia*, surrounded with high Mountains, from two *Fountains* about the Wideness of a Cart Wheel, 30 Paces distant, whose *Bottoms* are 16 or 17 Foot deep. These *Sources* the *Ethiopians* call *Abain* and *Saccabela*, i. e. *The Father of the Waters*. The old *Inhabitants* worshipped the *Nile*, *Pharaoh* paid his Devotions to it every Morning; and there *Moses* address'd him so frequently during the ten *Plagues*; they dedicated a Magnificent *Temple* to it in *Memphis*, with many *Priests* and *Rites*: because they thought it was the sole Cause of all their *Plenty*. But *Constantine* demolished it, and dispersed the *Priests*; whereat

whereat the poor *Infidels* made grievous Lamentations, saying, the *River* would desert them for ever. It overflows some parts of *Ethiopia*, and all *Egypt* every Year, which is caused by vast *Snow* and *Rains* falling upon these Mountains of *Ethiopia*; which being melted by the *Heat* of the *Sun*, render the adjacent Countries most fruitful; other *Rivers* do the like. But here, the *Poet* means all *Egypt*, by a *Fig. of Rhet.*

Line 345. Hou'ring, for *Hovering*; *Sax. O. E.* Fluttering, flying or moving slowly about in the Air; in the manner of *Birds*.

Cope; *Ital. O. E. Poet. Lat.* from the *Gr.* An arched Vault, the Firmament: Here, the Concavity or hollow Canopy of *Hell*.

Line 346. Surrounding; *Fr.* from the *Lat.* i. e. Going round; encompassing. Here, Fires inclosing *Satan* on all sides, above and below him.

Line 348. Sultan, or *Soldan*; *Arab. Persi.* i. e. King or Lord. A very antient Title given by the *Turks*, *Persians* and *Arabians* to their *Emperors*. But they take proper *Epithets* afterwards, as *Solyman* the *Magnificent*; *Sultan Amurad* was surnamed *Gaxxi*, i. e. The Conqueror; *Kouli*, i. e. A Slave, *Khan.* i. e. Lord.  *Obs.* This Custom was in use among the *Greeks* and others, long before the *Turks*: for *Seleucus* (one of *Alexander's* Officers,) was called *Nicator*, *Gr.* i. e. *Victorious*: and we say, *William* the Conqueror. *Justin. L. XIII. 4.* Here, *Satan*, the Prince and Sovereign of all the fallen *Angels*, by a *Fig. of Rhet.*

Direct; *Lat.* To guide, to govern or rule. Here, to appoint, or give Orders to the inferior *Devils*.

Line 349. Balance; *Fr.* from the *Lat.* Two Beams; a Beam with two Scales, a Pair of Scales, an even Weight. Here, in exact Order; by a *Fig. of Rhet.* *Line*

Book I.. MILTON's *Paradise Lost*. 71

Line 350. Firm; Fr. from the Lat.. Hard, solid, flat. Here, the burning Lake or Abyss of Hell. Brimstone; Sax. O. E. q. A burning Stone; an hard yellow Mineral of a fiery Nature, the same as Sulphur. See N. 70 and 171. Here the Fire of Hell, by a Fig. of Rhet.

Line 351. Populous; Lat. from the Gr. i. e. Many; abounding in People. Here, the Goths, Vandals, Franks, Huns, Sueves, Alans, and other barbarous Northern Nations of Europe, who in the 4th and 5th Centuries invaded Italy, Spain, Africa, &c. and like an Inundation over-run all the Roman Empire, with part of Africa and Asia for a long Time. To these Milton resembles the fallen Angels.

Line 352. Pour'd, for Poured; Dut. O. E. To empty a Vessel, to set Water running, flowing or falling down. Here, did send out in abundance, did over-run and overflow Italy and other Countries; by a Fig. of Rhet.

Loins; Fr. Ital. Dut. from the Lat. i. e. Long extended: because of the Largeness of those Parts. An Anat. T. The lower Parts of the Back near the Hips in Men or Beasts. Here, the frozen Climates of Norway, Swedeland, Denmark; cold Northern Countries, from whence those People did spring in vast Numbers; by a Fig. of Rhet.

Line 353. Rhene, or Rhine; Teut. i. e. Pure; because of the Clearness of the Waters; or Gr. i. e. the Flood or River: because it is a vast one. A large River in Germany, rising in the Alps, parts France and Germany; and after a long Course of 1000 Miles, throws itself into the German Ocean, in two large Mouths near the Briel: therefore Virgil calls it Bicornis, i. e. Having two Horns or Passages.

Danaw, Danow, Danube, and by the Natives, Tonaw. Teut. i. e. Thunder: because of the thundering

Heaving Noise of its rapid Current and three grand Cataracts. On *Danubius*, Lat. *q. Danubius*, i. e. *Savoy*: from the Abundance of Snow that falls upon the adjacent Mountains, and swells the River; or from *Danai*, an antient People, that are said to have dwelt thereabouts. A grand River in Europe; it riseth in *Suebia*, runs thro' *Germany*, *Bavaria*, *Austria*, *Hungary*, *Bulgaria*, &c. into the *Euxine Sea* in 6 or 7 Mouths (but only two are now Navigable) after a Course of near 2000 Miles, wherein it receives 60 other Rivers, whereof Thirty are Navigable. It is very broad, and 200 Feet deep in divers Places; and abounds with many large *Islands* and *Villages*. At the Confines of *Illyricum* it changes its Name, and for 400 Miles is called the *Ister*, *q. Ester*, contracted from *Estrecon*, i. e. The Flood or River, as I think; for I cannot find the original Derivation in any Author. *Dionysius* calls it the Sacred *Ister*. The Country thereabout is called *Istria*, and the People *Istri*.

Barbarous; Dut. *Fr.* *Ital.* *Span.* *Lat.* *Gr.* from the *Arabic*, i. e. *To Murnur* or *Mutter*: for so the *Arabs*, *Greeks*, &c. called Strange Nations, whose Language they did not understand; thinking they muttered strange Sounds: strange, rude and uncouth Language. Here, the rude, cruel and disorderly *Goths*, *Vandals*, &c. by a *Fig. of Rhet.*

Line 354. Deluge; *Fr.* *Ital.* *Span.* *Lat.* i. e. *Washing away*. An Inundation or Flood of Water, which covers some part of the dry Land. See *B. XI. N. 69.* and *842.* Here, *Milton* compares those *Northern Multitudes* to a *Deluge* or Flood, by a *Fig. of Rhet.*

South; *Sax.* *Dut.* *Teut.* *Fr.* from the *Gr.* i. e. *Moist*: because the *South Winds*, generally bring Rain and Moisture. A *Geograph. T.* One of the

the four Corners of the Heavens and opposite to the North. Here, *Italy, Spain, Portugal* and other *Southern Kingdoms of Europe and Africa*, into which these *Northern People* pushed their Armies, by a *Fig. of Rhet.*

Line 355. *Gibraltar*; Arab. *Jibil Tharek*, i. e. The Mountain of *Tharek*, Captain of the *Moors*, A. D. 718. when from *Africa* they invaded *Spain*, and pitched first upon that *Promontory*, which is upon the Mouth of the *Streights* between *Spain* and *Africa*. These *Streights* were formerly called the *Streights of Hercules* and of *Gades*. From that Time the *Moors* possessed *Spain* 760 Years; 'till 900,000 of them were expelled by *Ferdinand* and *Isabella*. A. D. 1492. But the *Moorish* is still spoken in some Parts of it, and many of their *Customs* and *savage Dispositions* continue in the Blood of the *Spaniards* to this Day.

Lybian; belonging to *Lybia*. Heb. i. e. *Heat and Thirst*, because it is a *hot and dry* Region. The Inhabitants are called *Lubim* in *Sacred Scripture*. A Part of *Africa* upon the *Mediterranean Sea* between *Egypt* and *Barbary*. It is for the most Part covered with *Sands* and *Desarts*, extraordinary hot and dry; being all under the *Line*. But here, *Lybian Sands* denotes all or the greatest Part of *Africa*, which the *Goths* invaded at that Time, by a *Fig. of Rhet.*

Line 356. *Squadron*; Ital. Span. Fr. from the Lat. *Quadra*, i. e. Drawn up in four Ranks. A Milit. T. A Body of Horse, consisting of 100 or 200 Men, more or less, as the *Generals* think fit. Here, *Companies* of these *Fallen Angels* under *Satan* their chief Commander, by a *Fig. of Rhet.*

Band; Ital. Fr. Sax. A Milit. T. A Company of Foot-Soldiers, but of no certain Number; as Occasion requires. Here, *Legions of Devils*; by a *Fig. of Rhet.*

Line 359. Excelling; Lat. Out-doing, eminent, and exceeding another Thing, more excellent.

Human; Fr. Lat. Belonging to *Man* or *Mankind*, i. e. These mighty *Angels* far excelled and surpassed the Beauty and Perfections of Men; they resembled Gods, by a *Fig. of Gram.*

Princely; Lat. Of a *Prince*, who governs a State in Chief, like a *Prince* or Chieftain. N. 315.

Dignities; Fr. Ital. Span. from the *Lat.* Worthinesses, Majestic Persons, Persons worthy of *Dignity* and Respect. Here, *Titles of Honour* applied to the Chiefs among the *Fallen Angels*; by a *Fig. of Rhet.* See B. IV. N. 618.

Line 360. Erst; Sax. O. E. Poet. i. e. The first; E'er while, formerly, long ago, in Ages past.

Line 361. Records; Lat. i. e. *Bringing into the Heart or Memory*: Remembrances; Rolls or Books preserved in *Courts*, to keep up the Memorials of antient Deeds and Transactions, i. e. There was no *Register* or *Remembrance* of those *Fallen Angels* now to be found in Heaven. See B. XII. N. 513.

Line 362. Memorial; Fr. Lat. i. e. A *Monument* or *Register*, to put one in *Mind* of a Thing; or which brings a Matter into one's *Memory*, i. e. There is not the least *Remembrance* of them in Heaven; by a *Fig. of Rhet.*

Ras'd, for *Rased* or *Razed*; *Fr.* from the *Lat.* i. e. *Pulled down*; laid even with the Ground. Here, Destroyed, blotted or scraped out of *Remembrance* in Heaven. See what *Sin* doth!

Line 364. Eve, or Chavah; Heb. i. e. *Life* or *Living*. The proper Name of the first Woman, *Adam's* Wife. At first God called them both *Adam*, by a common Name. Gen. 5. 2. *Adam* called her, *Ischa*, from *Ish*. Heb. i. e. The Female of *Man*, q. *Manness*, or *She-Man*; as the *Latins* say, *Vira* or *Virissa*. Gen. 2. 23.

After

Book I. MILTON'S *Paradise Lost*. 75

After the *Fall*, he called her *Chavah* or *Evah*, i. e. *Life* or *Living* : because she was the *Mother* of all living. *Gen.* 2. 20. In *Greek*, *Gune* ; in *Latin*, *Fœmina* ; i. e. *Bringing forth Young*, &c. But since it hath been the proper Name of many *Women*, among both *Jews*, *Christians* and *Muhammedans*. Here, the *Sons of Eve* denote all *Mankind*, by a *Fig. of Rhet.*

Line 365. *Wand'ring*, for *Wandering* ; *Sax. Dut. Teut. Dan. O. E.* Straying, straggling about, walking every where at random. So *Satan* is represented, *Job* 1. 7. *1 Pet.* 5. 8.

Line 369. *Invisible* ; *Fr. Ital. Lat.* i. e. *Not to be seen*. God is *invisible* in his *Essence* or *Nature*, as appears from his own most simple, spiritual, and infinite *Nature*, from *Exod.* 33. 20. *John* 1. 18. *1 Tim.* 17. 6. 16. *Heb.* 1. 27. And from the *Imperfections* of *Angels*, *Men*, and every *Creature* that is *visible*.

Line 371. *Transform* ; *Fr. Lat.* i. e. *To turn or change into another Form*, *Fashion* or *Shape*. This is taken from *Exod.* 32. 1, 2, 3. *Psal.* 106. 20. And from innumerable *Instances* of *Idolaters* thro' the *World*, in all *Ages* to this ; who worshipped the *Creatures* and forgot the *Creator*, as *St. Paul* says, *Rom.* 1. 23.

Line 372. *Oft*, for *Often* ; *Sax. O. E. Poet.* Frequently, many *Times*, over and over.

Adorn'd, for *Adorned* ; *Fr. Ital.* from the *Lat.* *Beautified*, *decked* and *set out*. Here, they honoured and worshipped them with splendid *Rites* and *Ceremonies*.

Line 373. *Gay* ; *Fr. Q. E. Lat. Gr.* i. e. *To rejoice & joyful*, *merry*, *pleasant*. Here, *fine*, *gaudy*, *costly*.

Religions ; *Fr. Span. Teut. Ital. Lat.* i. e. *A Binding* or *Obliging Men* to *God* ; or *Reading over* : because it obliges *Men* to *read* his *Laws*. See

Deut. 6. 6. Josh. 8. 34, 35. Jo. 5. 39. There have been many Religions in the World; the first is that of *Nature*; whereof that of *Moses* is an *Abridgment*. The most noted Religions now are the *Jewish, Gentile, Christian, Muhammedan* and the *Chinese*; all which (excepting that of *Nature*, and the true *Reformed Christian Religion*) abound in outward *Show, Pomp* and *Grandeur*, formed to strike and gain the *Senses* of the *Ignorant*; because they are the *Inventions of Men*, and have little or no intrinsic *Goodness* in them.

Pomp; *Dut. Teut. Fr. Span. Lat.* from the *Gr. i. e.* A *Mission* or *Shew*, because it is a Solemnity of Things passing away. *Shew, Grandeur, Pageantry*, a solemn Sight, used in public *Triumphs, Funeral Rites*, and in all the *Heathenish Rites of Religious Worship*.

Line 374. Devils; *Sax. Teut. Dut. Ital. Lat.* contracted from the *Gr. i. e.* A *Calumniator* or *Back-biter*. Here, *Evil Spirits, and fallen Angels*.

Deities; *Fr.* from the *Lat.* Gods; the Nature of God. Here, false and fabulous Gods and Goddesses among the *Gentiles*, who acknowledged a Multiplicity and Multitude of Gods; whereas there is only one true God; and 'tis impossible there can be more than one Supreme, infinite Being, one first Cause and Author of all Things.

Line 375. Idols; *Fr. Span. Ital. Lat.* from the *Gr. i. e.* Representations or Images, Statues and Resemblances of the only true God, proposed to be worshipped; thro' the Ignorance of vain deluded Heathens and others.

Heathen, or Heathenish; *Sax. Dut.* from the *Gr. i. e.* *Gentiles*; *Nations*: because they were spread over all Nations for 3000 Years, and are still 19 out of 30 Parts of Mankind. Here, the *Gentile World, Heathens, Pagans*, and such as worship

Book I. MILTON's *Paradise Lost*. 77

worship *Idols* and *false Gods*. See N. 765.
See more B. X. N. 579.

Line 377. Say. ☞ *Obs.* Here, *Milton* in a large and learned *Digression* paints out the true *Original* of *Idolatry*, with a black *Catalogue* of *Devils* worshipped under the following Names. See *Deut.* 32. 17. *Psal.* 106. 37. *1 Cor.* 10. 20. *Tertullian* in his *Apology*, *August.* *De Civit. Dei.* *Lib.* VIII. *Ch.* 26. and other *Fathers* told the old *Romans*, that the *Gods* whom they worshipped, were nothing else but *Devils* and the *Spirits* of famous *Men* departed this *Life*.

Line 378. Couch, Fr. i. e. *To lye down*; *A little Bed, a Seat.* Moveable *Bed* to lie down upon; a *Chair*. Here, the *Abyss* of *Hell*; by a *Fig.* of *Rhet.*

Line 379. Emperor's, for Emperor his Call, or Emperour; *Fr.* from the *Lat.* i. e. *A Commander, a Sovereign Prince*, who bears *Rule* over several depending *Kings* and *Countries*. Here, *Satan*, by a *Fig.* of *Rhet.* See N. 348.

Line 380. Singly, for Singularly; Lat. Particularly, alone, by one's *Self*.

Strand; Fr. *Sax.* *Dut.* *O. E.* A high *Shore* or *Bank* of a *River*. Hence, a *Street* in *London* and *Dublin* is called the *Strand*: because formerly it was the *Bank* of the *Thames* and the *Liffe*. Here, the *Edge* or *Brim* of *Hell*, by a *Fig.* of *Rhet.* *Bare* or *Barren* is a proper *Epithet* for it.

Line 381. Promiscuous; Lat. i. e. *Mixed together* in *Confusion* and *Disorder*; i. e. the common or inferiour *Multitude* of these *Fallen Angels* assembled in *Disorder*.

Croud, or Crowd; Sax. *O. E.* from the *Gr.* i. e. *To thrust, A Throng*, a *Press* of a confused *Multitude*. Here, of *Devils*; by a *Fig.* of *Rhet.*

Aloof; Sax. *q. d.* *All off.* i. e. *Stand off*; at a *Distance*, or far from their *Chief Commander*, in *Honour*, *Fear*, and *Submission* to him.

Line 382. Raming; Fr. Sax. O. E. from Rom. or Lat. Ital. from Rome, to travel to Rome for the sake of Religion; ranging and rambling up and down like Christian Pilgrims, who wandered to Rome, Jerusalem, &c. under the Pretence and shew of Devotion. So the Turks go yearly from the remotest Parts of their Dominions to Mecca in Arabia, to pay their Visits to the Sepulcher of Muhammed: To Sancter, Fr. from the Lat. i. e. The Holy Land, is of the same Signification, and from the same Original; when they travelled to the Holy Land or Jerusalem.

Line 384. Altar; Teut. Dut. Fr. Lat. i. e. High; because it was raised high above the Ground. Or to burn, because Sacrifices were offered upon Altars. From the Heb. Arar, i. e. To pray or imprecate, or of El, God; and Tar. i. e. A Place appointed for the Worship of God. A Place raised up with Stones and Earth, whereon Men sacrificed their Oblations to the true God. Altars were used for the Worship of God by Adam, Noah, and all the Patriarchs from the Beginning of the World, and long before Temples, Gen. 4. 4, 5, 8, 22, 23, 29. 9. 10. Exod. xx. 24. And from them the Heathens took the use of Altars; whereof they had three Sorts. 1. Those to the Celestial Gods, which were as high as a Man of a middle Size might use, and erected upon Hills, Groves, the High Ways. That of the Olympian Jupiter, was 22 Feet high. 2. Those to the Infernal, which were placed upon a little Trench below the Ground. And 3. for the Terrestrial Deities, which were erected upon the Ground; but low, flagged with Sod, and covered with sacred Verwaine. Altars were esteemed most sacred; for upon them they made their most solemn Vows and Oaths; by laying their Hands upon them in a very solemn Manner; as we find

in the Practice of *Hannibal*, &c. See *Corn. Nepos*, *Cicero*, pro *Flacco*, *Tit. Liv*, &c. They never permitted *Whores* and *Murderers* to approach them.

Line 386. *Jehovah*, *Heb.* i. e. *He that is, and was, and is to come*, has *Existence* and *Eternity* in himself; and gives *Being* to all Things else. It denotes the *Essence* of God, is the peculiar, and an ineffable and most mysterious *Name* of the Deity, and can hardly be translated into any *Language*. Ten *Names* are ascribed to him in the *Hebrew*, but this is the Chief and most expressive of his infinite *Nature*, if it could be expressed. See *Psal.* 83. 18. A *Name* that the *Jews* never pronounced, (lest it should be profaned) we translate it, *Lord*. See N. 108. *Hippocrat.* styles it *Enormous*, the great Mover of all Things.

Thron'd, for *Throned*; *Lat. Gr.* i. e. placed or seated on a *Throne*. So God is described emblematically, 2 *Kings* 19. 15. *Rev.* 4. 2. See N. 105.

Line 388. *Sanctuary*; *Fr.* from the *Lat.* i. e. *A holy and sanctified Place*. The most holy Part of the *Tabernacle* within the *Veil*, and in the West End of *Solomon's Temple*, adorned with two *Cherubims*, the *Ark of the Covenant*, and the extraordinary *Presence of God*. It was unlawful for any Man to enter into it, but the *High Priest* only, and that but once in the Year, on the great *Day of Atonement*, which answered to the first of our *September*. The most sacred Place was called the *Holy of Holies*, i. e. The most Holy Place, *Levit.* 16. 23.

Shrines; *Fr. Sax. Lat.* i. e. *Desks, Cabinets or Closets*. The *Saxons* meant thereby, *Closets*, or *Temples*, like the *Lares* among the *Old Romans*; wherein they kept the *Reliques* of their *Saints*; and the latter their *Gods*. In these they made their *Prayers*. *Shrines* were the *Altars* or *Temples*

ples of those *Idols*, where these *Devils* were worshipped. Here, the *Temple* of the true God was made a Repository for those *Idols*: For so *Solomon*, *Manasses*, and other wicked Kings of *Judah* did.

Line 389. Abominations; Fr. Lat. Detestable, abhorred and loathed Things. Here, Idols, which God utterly detested and hated; called Dung-Gods. The Malabars have a God made of Dung in the Image of a Man; called Piratti Lingum, which they strow with sweet Flowers, and worship with the greatest Devotion.

Line 390. Rites; Lat. from the Heb. i. e. Time; Ceremonies of the Church, to be observed on solemn Days, by divine Appointment; Customs. Profan'd, for Profaned; Lat. To abuse, to pollute or unhallow holy Things.

Line 391. Affront; Fr. Ital. Lat. i. e. To set Front against Front or Face; to oppose one to his Face, to brave or dishonour one. Here, to encounter and contradict God in his pure and holy Worship.

Line 392. Moloch, Molech, Milcom and Melcom; Heb. i. e. A King. An Idol of the Ammonites, strictly forbidden the Jews, Levit. 18. 21. 20. 2. The Prophets denounced and God executed grievous Judgments upon all the Worshippers of it; and no Wonder; for it was a most infamous Idol. 1st. In his assuming the Name of a King, and robbing God of his Sovereignty and Glory. 2dly, In the Inhumanity of the Worship paid him. Moloch, was a hollow Statue of Brass, with the Head of an Ox, and the Hands of a Man, with seven Chapels. It was made red hot, then the Priests threw the Sacrifices into its Arms, where they were burnt to Death in a dreadful Manner. The Carthaginians offered 200 Children of their Nobility to it at one Time, and 300 at another; which made Darius send Embassadors

dors to *Carthage*, with an Edict to forbid them that Inhumanity. See *Justin. Hist. L. XIX. cap. 1.* 490 Years before *Jesus Christ*. The *Americans*, 5 or 6000 Children every Year; and one of their Kings sacrificed 64080 Men in the Space of four Days. A. D. 1486. He that offered his Son, *kissed the Idol*, *Hof. 5. 2.* It was the *Saturn* of the Old Romans. This *Devilish Abomination* was laid aside in *Europe* by the Decree of *Constantine I.* A blessed Effect of the *Christian Religion*: therefore the Poet calls it justly, *Horrid, dreadful King*. It was the *Sun*, and the seven *Chapels* signified the seven *Planets*, whereof he is the Chief. See *Macrab. 1. 2. Curt. L. IV. Diod. Siculus.*

Horrid; *Ital. Fr. Lat. Heb. Hor. i. e.* A *Dan*: because those dark Places strike the Beholders with *Fear*; *Horrible*, terrible, dreadful and frightful to behold. See N. 61 and 83.

Besmeared, for *Besmeared*; *Dut. O. E.* Daubed all over with the *Blood* of sacrificed *Men, Women, Children, &c.*

Line 394. *Noise*; *Fr. Gr. from the Heb. i. e. Contention*; a great Sound, a loud Uproar and Shout. *Drums. Dan. Dut. formed from the Sound of it. A Milit. T.* A warlike Instrument of *Music* well known, *Is. 24. 8.*

Timbrels; *Fr. from the Gr. A Music T.* Another Instrument of *Music* much used of old, in Joy and Mirth, *Gen. 31. 27. Job 21. 12. Exod. 11. 20.* These loud *Instruments of Music* were used at these *Sacrifices*, to damp the *Scrieks* and *Roarings* of poor tormented *Men* and *Beasts*, devoured alive in the Fire by the *Devil*.

Line 396. *Grim*; *Teut. O. E.* Ugly, deform'd, cruel and full of Horror. A fit *Epithet*.

Ammonite, for *Ammonites*; by a *Fig. of Gramm.* The Posterity of *Ben-Ammi. Heb. i. e. The Son of my People.*

People. The Son of *Lot*, by his youngest *Daughter*, *Gen.* 19. 38. A mighty Nation in *Arabia Felix*, bordering upon *Canaan*; but miserable *Idolaters*, and always mortal *Enemies* to the *People of God*: for which Crimes God cut them off the Face of the Earth. They dwelt beyond *Mount Gilead* about 96 Miles from *Jerusalem* North Eastward, and were infamous *Worshippers* of this *Idol.* *1 Kings* 11. 7.

Line 397. *Rabba* or *Rabbath*; *Heb.* i. e. *Great.* The chief City of the *Ammonites* on the North-East Side of *Jordan*, and the River *Arnon*. It was well watered by the Springs of *Mount Arnon* and *Mount Gilead*: therefore it was called the *City of Waters*, *2 Sam.* 12. *David* took and plundered it, and made all the *Inhabitants Slaves*. There the brave *Uriah* lost his Life, *2 Sam.* 12. 26.

Line 398. *Argob*; *Heb.* i. e. *A Lump of Earth or Gravel.* A large, very fruitful and populous Country, lying on the East of *Jordan* among the Mountains; and belonged to *Og King of Bashan*, near *Mount Gilead*, *Deut.* 3. 13, 14. Afterwards it was called *Trachonitis*, *Gr.* i. e. *Rocky or Stony.* See *Luke* 3. 1.

Basan, or *Bashan*; *Heb.* i. e. *In Ivory or Tooth*: because it lay between two Ranges of Mountains, like the *Tooth* of an *Elephant*. It was called also *Peræa*, *Gr.* i. e. *Beyond*: because it lay beyond *Jordan*, Northward from *Jerusalem*. A fine fruitful Country beyond *Jordan*, from the River *Arnon* to *Mount Hermon*, belonging to *Og*, a Gigantic Man, and the last King of it; as appears from the extraordinary Length of his *Bed* (which was preserved for a long Time in *Rabbath*, as a *Show*, *Deut.* 3. 11.) for it was 15 Feet 4 Inches and an half in Length; and 6 Feet 10 Inches in Breadth. *Basan* was one of the most fertile

Book I. MILTON's *Paradise Lost*. 83

fertile Places thereabouts for good *Pasture*, *Bulls* and *Oaks*. *Moses* conquered him in a *Battle* at *Edrei*, and divided all his *Lands* to the *Tribes* of *Gad*, *Reuben* and half *Tribes* of *Manasses*. *Deut.* 3. 1.

Line 399. *Arnon*; *Heb.* i. e. A wild *Ash*: Because these *Trees* grew upon the *Banks* of it in *Abundance*. It is a small *River* of the *Moabites* on the *East Side* of *Jordan*, rising on *Mount Gilead*, watereth these *Countries*, and runs into the *Dead Sea*, 20 *Miles* from *Jerusalem* *Eastward*. It was the uttermost *Boundary* between the *Moabites* and the *Ammonites*. *Num.* 21. 13. which the *Poet* hints.

Line 400. *Audacious*; *Fr.* *Ital.* *Span.* *Lat.* *Bold*. This *Epithet* is given to *Moloch*: because he ventured not only into the *holy Land*; but also went to the *Temple* of the true *God* at *Jerusalem*, and there had a *Temple*, erected to him by *Solomon*.

Line 401. *Solomon*, *Salamon*, or *Schalamoh*; *Heb.* i. e. *Peace*, or *Peaceable*, because he was a peaceable *Prince*, not like his *Father*; The *Son* of *David* by *Bathsbeba*, (*Heb.* i. e. *The Daughter of the Oath*,) the third *King* of *Israel*, and the wisest of all *Mortals*, since the *Fall* of *Adam*. *1 Kings* 4. 29. Yet he fell into this abominable *Idolatry*, and built a *Temple* to this *Devil*, near that which he himself had erected to the living and true *God*, to gratify his idolatrous *Wives*. *1 Kings* 10. 5. *Abaz*, *Manasses*, and other impious *Successors* followed his shameful *Example*, which brought *divine Vengeance* upon them. He was born in the *Year* of the *World*, 2971, before *Jesus Christ*, 1029. Built, besides other *Edifices*, a famous *Academy* upon *Mount Sion*, where he taught *Philosophy*. *Prov.* 9. 1. And from him *Pythagoras*, *Socrates*, *Plato*, *Aristotle*, *Trismegistus*, &c. borrowed their *Principles* of *Philosophy*. He reigned 40 *Years*, lived 60; and was the

the saddest Instance of *human Frailty* extant; yet he repented, was pardoned, and saved.

Fraud; *Fr.* *Fraus* from the *Lat.* A Deceit, Guile, Cheat, Delusion; doing by Cunning, what one cannot do by Power and Violence. See B. I. N. 344.

Line 403. *Opprobrious*; *Fr.* *Lat.* Reproachful, disgraceful, scandalous: Because the *Idol Worship* there was a Scandal and Offence to God, and all good Men. This *Hill* stands South East before *Jerusalem*, and wide of Mount *Olivet*, but not so high as it; the Valley of *Hinnom* is between them, and on the other Side of Brook *Kidron*. There *Solomon* built this *Temple* to *Moloch*, and a *Straggle* for his Women; they report that Part of these old *Walls* is to be seen to this Day, as a standing Monument of his lasting Shame.

Grove; *Sax.* *O. E.* q. d. *Groeu*; because Trees did grow thick about *Groves*. A little Wood, a Knot of Trees made for Pleasure. In these Men worshipped God at first; for there were no Temples till *Solomon* built one, and that was about three thousand Years from the *Creation*.

Line 404. *Valley*; See N. 224. Here, the Valley of *Hinnom*, by a *Fig.* of *Rhet.*

Hinnom; *Heb.* i. e. *Gracious*. This was the Name of the *Possessor* of the Valley, which is called also the Valley of *Ben-Hinnom*. *Heb.* i. e. of the Son of *Hinnom*. It lies at the Foot of Mount *Moriab*, and Mount *Olivet*, Southward. There stood the Grove of *Moloch*, wherein they offered Children and other *Sacrifices* to this cruel *Idol*. It was called also the Valley of *Tophet*: And our *Saviour* likened it to *Hell*. The Valley of *Jehosaphat* runs a-cross the Mouth of it, which is so called; because there that pious King was buried.

Tophet; *Heb.* i. e. A *Drum*: because *Idolaters* beat *Drums*, &c. to drown the Cries of miserable Creatures,

Book I. MILTON'S *Paradise Lost*. 83

Creatures, which were broiled to Death in that Pit of Fire. A Cruelty, which God never thought of, never commanded, always abhorred, strictly prohibited, and severely punished. *Jerem.* 7. 31. 19. 5. See Note 394.

Line 405. *Gehenna*; Gr. from the *Heb.* i. e. The Land of *Hinnom*; for *Hinnom* was the Lord of it; and *Tophet*: because *Idolaters* beat *Drums* in the Grove of *Moloch*, which stood there. But our Saviour and others mean the Place of the Damned thereby, *Mat.* 18. 9. because of the dreadful Torments there, by a *Fig. of Rhet.*

Type; Fr. Ital. Sp. Lat. Gr. i. e. A Mark impressed by beating or stamping. A Figure or Mystical Shadow of a Thing: A Representation or Image of Things to come. See more B. XII. N. 232.

Line 406. *Chemos* or *Kemos*; IL. *Heb.* i. e. Swift or Speedy, from the Swiftneſs of the Sun, which this *Idol* represented. Others say, *hid* and *concealed*: because of the shameful *Prostitutions* and *Rites* of this *Idolatry*. Some take it to be the filthy *Priapus* of the *Greeks* and *Romans*. The *Idol* of the *Mobabites* and *Midianites*. It is frequently mentioned in *boly Writ*, and the *Worship* of it is very strictly forbidden, threatened and punished. *Salomon* built a *Temple* or *High-Place* for it also, 1 *Kings* 11. 7. But pious *Jasias* destroyed it. 2 *Kings* 23. 23. *Chemos shall go into Captivity with her Priests and Princes; and Moab shall be aſham'd of Chemosh.* Jer. 28. 7. 13.

Obscene; Lat. Unclean, unchaste, filthy *Vener*y; A very proper *Epithet* for this abominable *Idol*.

Dread; Sax. O. E. from the Lat. A great Fear, Terror: because the Worshippers of it stood in great Fear of it; i. e. *obscene Deity* of the *Mobabites*.

Moab; *Heb.* i. e. From my Father: because he was the Son of *Lot* by his eldest Daughter, Gen. 19.

37. His Sons are the *Moabites*, a mighty Nation in *Arabia the Happy*, upon the East Side of the *Dead Sea*; but impious *Idolaters* and cruel *Enemies* to the Seed of *Abraham*, tho' nearly related to them originally.

Line 407. Aroar, or Aroer; Heb. i. e. Heat or destroyed and rooted out: because Jephthah won a memorable Battle near it. Judg. 11. A City of the Moabites on the Banks of the River Arnon in the Land of Gilead, 24 Miles from Jerusalem Eastward. Josh. 12. 2. It fell to the Tribe of Gad; who repaired and fortified it and other Cities; but called them by other Names; that there might be no Remains of Idolatry left among them, according to the Law, Numb. 32. 24. There was another City of this Name near Damascus in Syria. Is. 7.

Nebo; Heb. i. e. A Prophecy. A City and Mountain of the Moabites, near to Mount Pisgab, 20 Miles from Jerusalem eastward, on the East Side of the Dead Sea, belonging to Sibon or Og, very good for Pasture and Cattle; being a Mountainous Country: Upon this Mountain Moses had a fair View of Canaan, died and was buried. Deut. 34. 1. And there Jeremy hid the Tabernacle, Ark and Altar of Incense in a hollow Cave. 2 Maccab. 2. 5. Qbs. Nebo, Heshbon, Sibma, Elealeh, &c. were re-built by the Reubenites, at the Permission of Moses; who gave them new Names, to destroy all Relicts of Idolatry. See Numb. 32.

37. as they were commanded. Deut. 12. 2. 3.

Line 408. Abarim; Heb. i. e. Bridges or Passages: because of divers Fords over Jordan, near to these Mountains. A Ridge of Mountains lying along the East of the Dead Sea, belonging to Moab; which part the Kingdoms of the Moabites, Edomites and Ammonites. Nebo, Pisgab, and Peor were

Book I: MILTON'S *Paradise Lost*. 87

were several Mountains in this Tract. Num. 33. 47. Deut. 30. 49.

Hesebon, for *Heshbon*; by a Fig. of Gram. Heb. i. e. Numbering, thinking, or instructing; because there was an Academy or School. The Royal City of *Sihon* or *Sehon*, King of the *Amorites*; therefore *Sihon* is called King of *Heshbon*. Deut. 1. 4. It was 20 Miles from *Jordan* on the East. He had taken it from the King of *Moab*, but *Moses* subdued him, and divided all his Country to the Tribe of *Reuben*: This Country was well water'd and fruitful; for it lay between the River *Arnon* and *Jabbok* upon the Borders of the *Ammonites*. Num. 21. 26.

Line 409. *Horonaim*; Heb. i. e. The Mountains or Furies; and in the Syriac, Liberties. Two Cities of the *Moabites*, one was called the Upper, and the other Inferior or Lower. Is. 15. 5. There *Sanballat* the bitter Enemy of *Nehemiah* was born. Neh. 2. 10.

Seon, or *Siehon*; Heb. i. e. Rooting up, or destroying utterly: because he was a cruel Oppressor of his Neighbours. A King of the *Amorites*, who refused the *Israelites* a Passage thro' his Dominions into *Canaan*, which occasioned a bloody War; but they vanquished him, and possessed all his Country. Num. 21. 21. 32. He had taken *Horonaim* from the *Moabites*: Therefore *Milton* judiciously calls these Cities the Realm of *Seon*.

Line 410. *Flow'ry*, for *Flowery*; Full of Flowers, abounding or overgrown with Flowers, Plants or Herbs; being well watered and low Ground. See N. 316.

Dale; Dan. Dut. Teut. from the Lat. i. e. Descending. A little Valley, a low Ground between two Hills. The same as *Valle* or *Valley*. See N. 204.

88 A COMMENTARY on Book E

Sibma, or *Sibmah*; *Heb.* i. e. *A Wolf*: because *Wolves* abounded in that mountainous Country.

A City in the Valley of *Moab*, about 30 Miles from *Jerusalem* Eastward; famous for many fine *Vineyards*. *Is.* 16. 8, 9. *Jer.* 48. 32. Therefore the *Poet* says, It was clad with *Vines*.

Glad, for *Clothed*; *Sax.* *Dut.* *Dan.* *Tent.* *O. E.* *Cover'd* or furnished with *Cloaths*, decked; Here, adorned, by a *Fig. of Rhet.*

Line 411. *Eleale*, or *Elealeh*; *Heb.* i. e. The *Ascension* or *Burnt-Offering* of *God*. A Town six Miles from *Heshbon*, belonging to *Sihon*, beyond *Jordan* to the East, and 36 Miles from *Jerusalem*. It fell to the Tribe of *Reuben* after the Conquest of these Countries. *Num.* 32. 37. It abounded with *Vines* and other good Fruits, and was a strong City in the Days of *St. Jerome*; he flourished in the 4th Century, and died 420.

Asphaltic, or *Asphaltites*, from *Asphaltos* or *Asphaltus*; *Lat.* from the *Gr.* i. e. Yielding *Bitumen* or *Sulphur*. A Lake of sulphureous, salt and bitter Water in *Judea*, where *Sodom* and *Gomorrhah* stood, 35 Miles from *Jerusalem* to the East; about 24 Leagues long, and six or seven broad. On the East and South it is enclosed with exceeding high Mountains, viz. *Abarim*, *Nebo*, *Pisgah*, *Peor*; on the North with the Plains of *Jericho*; And on the West with the Land belonging to the Tribe of *Judah*, *Jerusalem*, &c. It is called the *Dead Sea*; because no Fish live in it; or from the heavy stagnated Nature of its Waters: The *Salt Sea*, because it is of a brackish Taste; the *Sea of the Plain*; the *East Sea*; because it was easterly from *Jerusalem*. See *Joel* 3. 20. And the *Sea of Sodom*; It is a *Pool* or *Lake* of standing Water; for tho' *Jordan*, *Arnon*, *Jabbock*, *Dibon*, *Zered*, and *Cedron* run into it, yet it hath no visible Discharge. *Iron*, *Lead*, or any other weighty Matter

Book I. MILTON'S *Paradise Lost*. 89

Matter doth swim upon the Top of it. *Vespa-*
rian threw some condemned Criminals into the
 deepest Place of it, and Manacled; yet they rose
 up with such Violence, as if a Storm had sent
 them up: if Men or Beasts drink of it mixed
 with Water, it makes them exceeding sick: and
 Birds that fly over it, fall down dead. This
Pitch resembleth *Bala* without Heads, and is
 good for pitching Ships, Cables, and Medicines.
 Besides *Moses*, *Strabo*, *Tacitus*, *Pliny*, *Diodorus*
Siculus and other antient *Historians* have left Ac-
 counts of it, and mostly from him. See *Gen.* 19.
 N. 70. 171. and 503.

Line 412. Peor, Badl-Peor and Baal-Peor; Hl. Ab.
 i. e. *A naked God or Lord*; or he that sheweth his
Nakedness publicly. An Idol of the *Mobabites*
 and *Midianites*, the same as *Chemus*. N. 406.
 the beastly and obscene *Priapus* of the *Greeks* and
Romans. An abominable Idol frequently men-
 tioned in holy Writ, with the utmost Abhor-
 rence, as it well deserved. *Jeremiah* calls it so,
 by way of Disgrace, *Ch.* 40. This Name is
 more usual than the other, *Chemus*. The *Ath-*
ens took this *Idolatry* from the History of *Noah*,
 when he lay exposed, *Gen.* 9. 21. A sad Ori-
 ginal, but a worse Copy. A Mountain that bears
 his Name belonged to the *Mobabites* on the East of
Jordan: because there was *Beth-Peor*, i. e. The
 Temple of *Peor* upon Mount *Peor*, wherein he
 was worshipped. The *Mobabites* enticed the *Is-*
raelites to worship him, which brought a sad
 Plague upon them, *Num.* 25. 1. And the Poet
 hints at it here.

Entic'd, for *Enticed*; *Sat.* i. e. To Over-persuade,
 to draw in cunningly, to tempt and allure.

Line 413. Israel; Heb. i. e. The Prince with God.
 A new Name given to *Jacob*, when he wrestled
 with God in Prayer, and prevailed, *Gen.* 35. 10.

Here, it denotes his *Posterity*, when they pass'd thro' the *Wilderness of Arabia*, and by the Borders of *Moab*. Num. 25. 1. by a *Fig. of Rhet.*

Sittim, or *Shittim*; i. e. *Scourges* or *Thorns*. A Place in the Plains of *Moab*, sixty Furlongs, or eight Miles from *Jordan*, where the *Israelites* encamped last under the Conduct of *Moses*; and where they were tempted, by the wicked Counsel of *Belsham*, to commit *Fornication* with the *Women* of *Moab*; and to sacrifice to this *Devil*, which provoked *God* to destroy 24000 of them. Here grew that Wood whereof the *Ark* of the *Covenant* was made, *Exod.* 25. 10. 37. 1.

March; *Fr. Br.* A *Milit. T.* To go, to set forwards and travel, as an Army doth, to go by Steps or Paces, i. e. When the *Israelites* pass'd out of *Egypt* into *Canaan*; by a *Fig. of Rhet.*

Line 414. *Wanton*; *Sax. O. E.* from *Want. q.* *Wants* one to play with; or *Dut. i. e.* To imagine: because lustful People are full of *Fancies*; or To run skittishly about. Lustful, lascivious, light of Carriage and Behaviour.

Line 415. *Lustful*; i. e. full of *Lust*. *Sax. Dut. Dan. Teut.* Unlawful and immoderate Desire, Lecherous, given to *Venery*. Here, immodest and lascivious Feasts of *Baal-Peor*: the same as *Wanton Rites*; by a *Fig. of Rhet.*

Orgies; *Lat. Gr. i. e.* *Furies* or *Madnesses*. All manner of Feasts and sacred Rites among the *Greeks* were called *Orgia*; but particularly those of *Bacchus* the God of *Wine*: Therefore they were called also *Bacchanalia*. *Lat. i. e.* The Feast of *Bacchus*: because in them both Men and Women ran up and down, with Shouts, Huzzas and Revels, like mad Things. They were first instituted in *Egypt*, and brought into *Greece*, by one *Melampus*; (*Gr. i. e.* *Black foot*) as *Herodotus* relates. At *Rome* they were prohibited by a Decree

Book I. MILTON'S *Paradise Lost*. 91

Decree of the Senate, A. U. 568. 186 Years before the Incarnation: because they were so infamous and abominable; as Titus Livius reports. Lib. XXXIX. Cap. 18. But alas! what else are the Carnivals in Italy, Venice, &c. still tolerated by Rome Christian! Here, the Rites of Baal-Peor, which the Israelites celebrated in Sittim, to their Cost; by a Fig. of Rhet. ¶ Obs. Here is another Transposition of Words, which you must understand thus: Peor enlarged his lascivious and wanton Feasts and Manslaughter from Sittim to the Hill of Scandal near Jerusalem, and higher than the opprobrious Hill, where the Grove of Moloch stood.

Inlarg'd, for Enlarged or Enlarged; i. e. Made large. Sax. Lat. Made broad, wide and extensive.

Line 416. Scandal; Fr. Ital. Span. Dut. Lat. from the Gr. i. e. An Offence, a stumbling Block, a Shame, Infamy. This Hill lay on the East of Jerusalem, and was higher than that Opprobrious Hill; whereon the Grove of Moloch was built by Solomon: On this he erected a Temple to Baal-Peor, which was a great Offence to God and all good Men. 1 Kings 11. 7.

Line 417. Homicide; Fr. Ital. Lat. i. e. Manslaughter. Here, the murdering of Men, Women and Children in Sacrifices to that cruel devilish Idol. A fit Epithet for him indeed.

Line 418. Josiah; Heb. i. e. The Fire or Zeal of the Lord. The 18th King of Judah, the pious Son of a very wicked Father and Grand Father. He was a great Reformer of Religion. He destroyed all those Idol-Temples and Groves, as it was foretold of him by Name 360 Years before he was born, 1 Kings 13. 2. 2 Kings 23. 10. He began his Reign when he was eight Years of Age, A. M. 3363. Before Jesus Christ 637. and reigned Thirty-one Years; being kill'd in a Battle

92 A COMMENTARY on Book I.

Battle at *Megiddo* against *Necho* King of *Egypt*.
Jeremy lamented his Death in a *Divine Poem*,
2 Chron. 35. 25.

Line 420. *Euphrates*; *Lat. Gr.* from the *Heb.*
Phrath or *Parah*, i. e. *Fruitful*: because it ren-
ders those Countries very fruitful, which it over-
floweth at a certain Season yearly. The Princi-
pal of the four Rivers of *Paradise*, *Gen.* 2. 14.
It is the largest in *Asia*, and the most famous
River upon Earth; rising in the Mountains of
Armenia, the *Tygris* and many more join it; it
waters *Mesopotamia*, passeth by and thro' *Babylon*,
renders many Countries very fruitful; and after
a Course of 2000 Miles discharges itself into the
Persian Ocean. In *sacred Scripture* it is called the
River, the Great River, by way of Eminence.
It still retaineth the old Name by a Contraction,
Aferat and *Frat*: The Water of it is very foul;
if it stands in a Vessel but two Hours, the Dirt
and Mud will be two Inches thick on the Bot-
tom of it. The Poet calls it *Old*, because it is
one of the first Rivers mentioned by *Moses*, the
first and oldest Historian in the World. So,
Old Kishon. *Judges* 5. 21.

Brook; Any small Current of Water, a Rivulet or
Bourne. *Milton* means some Torrent or Brook of
Egypt, the Brook of the *Wilderness*, *Amos* 6. 14.
Judith 1. 9. It riseth in Mount *Seir* in *Arabia*
Euthæa, runs by the Borders of *Idumea*, parts
Judæa and *Egypt*, and runs into the *Mediterra-*
nean Sea near *Rinocolura*. It is called *Sichor*, i. e.
Black, *Josh.* 13. 3. But is in few Maps; be-
cause it is very small and of little Note. See N. 302.

Line 421. *Syrian*, of *Syria*; or *Assyria* from *Assur*.
Heb. i. e. *Blessed*, the Son of *Sem* who first
settled in it. The *Hebrews* call it also *Aram*,
from *Aram* the Son of *Sem*. A large Country in
Asia, containing *Cælosyria*, *Comagena*, *Palmyrene*,
Palestine,

Palestine, Phœnicia and Syria properly so called. Syria is 430 Miles in Length, and 175 Miles broad; Antioch is the Metropolis of it. But here, the Land of Canaan; by a Fig. of Rhet.

Line 422. *Baalim, and Baal; IV. Heb. i. e. Lords and Lord. This was the first Idol in the World, erected at Babylon in Memory of Belus or Nimrod, whom Ninus his Son and Successor deified after his Death; and was worshipped all the World over, tho' under different Names, viz. Baal-Berith, Baal-Gad, Baal-Meon, Baal-Per, Baal-Semen, Baal-zebub, Baal-zebbon, &c. by the Greeks, Zeus; by the Romans, Jupiter; by the Gauls, he was called Belenus; by the Saxons, Thor: from whence comes our Thursday. He was the Sun, who is Lord of Heaven, and most useful to all the inferior World, worshipped with magnificent Temples, Altars, Invocations, Bowings, Kisses, Sacrifices, &c.*

Astartoth, or Astoreth; V. Heb. Plural. i. e. Flocks and Herds: because Sheep, Goats, &c. were offered to her. A Goddess of the Assyrians, Syrians, Phœnicians, Sidonians, Carthaginians, Jews, Greeks, Romans, &c. but under different Names. The Queen of Heaven, Jer. 7. 18. All meant the Moon, as the Sun was the Lord of Heaven: These were the first and principal Deities among all Nations. She is Juno and Venus of the Romans, Easter of the Saxons, &c. Because her grand Festival was in April, the old Saxons called it Easter-Monath: from whence we call our's, Easter, which happens in March or April, as the Jewish Passover did; according to the Course of the Moon. Baal presides over Men and all Male Animals, as being stronger; and Astartoth over Women and the Female Sex, which are more weak and feeble; as the Poet hints here.
Male;

Male; *Fr.* contracted from the *Lat.* The *Male Kind*, belonging to Men and He-Animals. *Baal* was a *Masculine Deity*.

Line 423. Feminine; *Lat.* of the *Female*; *Female Kind*, or *Women*: For *Ashtareth* was a *Female Deity*; as they represented her.

Line 424. Assume; *Fr. Lat.* i. e. To take to or upon one, i. e. *Spirits* have a Power to take upon themselves either *Sex* or *Kind*, as they please; tho' really they have neither *Male* nor *Female Sex*. Read, *For Angels can put on a Resemblance of either or both Sexes among Men, when they please*.

Line 425. Uncompounded; *Milt. Lat.* i. e. Not compounded or put together; simple, single, not mix'd with any other *Sexes* or *Things*; unblended.

Pure; *Lat.* from the *Gr.* i. e. *Fire*: because it purifies all *Things*. Clean, clear, fair, &c. Here, simple, absolute, intire without any Restriction or Composition. Read, *Pure Essence*.

Line 426. Tied, for *Tied* or *Tyed*; *Sax.* from the *Gr.* To bind. Here, obliged or confined to *Matter*.

Manacl'd, for *Manacled*; *Lat.* i. e. Bound in the *Hands* with Cuffs or Fetters. Here, not joined together with bodily Members, as all material Creatures are; by a *Fig. of Rhet.*

Joint; *Fr.* from the *Lat.* An *Anat. T.* A Part of the Body, whereon, or whereto another Part or Member is added and joined.

Limb; *Sax. Dan. O. E.* Any Part or any Member of the Body; the same as *Joint*, by a *Fig. of Rhet.*

Line 427. Brittle; from *Break*. *Sax. O. E.* Apt to break; frail, weak, mortal.

Line 428. Cumbrous; *Vulg. Cumberfome. Ital.* from the *Lat.* Burthensome, troublesome, and inconvenient; as *Matter* is in Comparison of *Spirit*.

Line 429. Dilated; *Lat.* Made wide, enlarged or extended.

Condens'd,

Book I. MILTON's *Paradise Lost*. 95

Condens'd, for *Condensed*; *Fr. Lat. i. e. Made thick*; put close together, contracted as Bodies are.

Obscure; *Fr. Ital. Span.* from the *Lat.* Dark, black, *i. e. Evils Spirits* can appear as *Angels of Light*, or as black and terrible, as mere *Devils*.

Line 430. Execute; *Fr. Lat. i. e. To cut off*; to do, to perform or effect any Business.

Aery, or *Airy*; *Gr. Lat. i. e. of the Air*. Here, Spiritual, Angelical, Immaterial.

Purposes; *Fr.* from the *Lat.* Designs, Resolutions, Enterprizes, Undertakings.

Line 431. Enmity; *Fr.* from the *Lat.* from *Enemy*, and that from *Inimicus. Lat. i. e. Not a Friend*, an *Adversary*: Hatred, Grudge, Variance.

Line 432. Race; *Ital.* contracted from the *Lat. i. e. A Root*; A Lineage, Offspring, Stock of a Family. Here, the Posterity of *Israel* or *Jacob*; by a *Fig. of Rhet.*

Line 433. Living Strength; *i. e. the Living God*, by a *Fig. of Rhet.*

Unfrequented; *i. e. Not frequented*, *Fr.* from the *Lat. Milt.* Not resorted to, not visited, forsaken.

Read, And lest God's holy Altars unfrequented or neglected.

Line 435. Bestial; *Fr. Lat. Of a Beast*. For these Gods had the Form and Shape of *Men, Beasts, Birds, Fishes, &c.* And many of them were very frightful, the more to terrify and awe the simple People.

Line 437. Despicable; *Fr. Lat. i. e. Not to be looked upon*; Despicable, contemptible, fit to be slighted, *i. e. Their worshipping those Idols* made God to give them frequently up to the Power of their Enemies, which they might otherways have despised and conquered.

Troop; *Fr. Span.* from the *Lat. A Milit. T.* A Collection of many Soldiers marching in a Company, or Regiment.

Line .

Line 438. *Phœnicians*; Heb. *q. Beni-Anak*, i. e. *The Sons of Anak*, a Gigantic Man, who with his Race inhabited that Country. The People of *Phœnicia*, *Palestine* or *Canaan*, called the *Philistines*. See N. 80.

Line 439. *Astarte*, VI. Heb. i. e. *A Flock*; from *Astareth*, according to the *Phœnician Dialect*; and one of their Goddesses. *Astarte* is *Sephora*, the Wife of *Moses*, and the *Adam*.

Queen; *Ex. Teyt.* i. e. *Wife*. The Wife of a King. Here the *Moon*. *Jer. 7. 18.* by a *Fig. of Rhet.*

Crescent, or *Croissant*; *Fr. Ital. Span. Lat.* i. e. *Growing, increasing or decreasing*. *A T. of Herald.* Here, the *Waxing Moon*: because the *Moon increaseth*, and *decreaseth* every Month in the Year.

Line 441. *Sidonien*, of *Sidon*; Heb. i. e. *A Fish*: because of the great Plenty and Riches, which the Inhabitants got by the Trade of *Fish*: or of *Sidon* the first Son of *Canaan*, who first built it. *Gen. 10. 15.* i. e. *A Hunter*: A Sea Port Town, the Metropolis of *Phœnicia*, older than *Tyre*, *Carthage* or other Cities, which the old *Phœnicians* built upon the *Mediterranean Sea*. It was taken by the King of *Assalon*, a Year before the Destruction of *Troy*, and 240 Years before the Building of *Solomon's Temple*; then they that escaped built *Tyre*, which is 16 Miles from it to the South, and 36 Miles from *Jerusalem* to the North-West. By the great Trade and Wealth, the *Sidonians* became very proud, idolatrous and abominable to God: therefore he frequently punished them; now it is very much decayed; as the *Prophets* had foretold. *Sidon* was famous for *Purple* and other fine *Dyes*, as well as *Tyre*.

Virgins; *Span. Ital.* from the *Lat. q. Viraginet.* *Manlike Women*, Maids, young Women in their greatest Strength and Perfection. Here, the Inhabitants

Book I. MILTON'S *Paradise Lost*. 97

· inhabitants of *Sidon*, great Idolaters and Worship-
 · pers of *Astarte*. See B. XII. N. 368.

· Line 442. *Unsung*; *Milt.* i. e. *not sung*. Here,
 · frequently *sung*, uttered in a melodious Manner,
 · in the Temple of God, on Mount *Sion*.

· Line 443. *Offensive*; *Lat.* that gives *Offence*, Scan-
 · dal or *Afront*. i. e. The Mount of *Olives*, so
 · called from these *Idol Temples*, erected thereon
 · by *Solomon*; a great *Offence* to both God and
 · good Men. It is called also the *Hill of Scan-*
 · dal, the *Opprobrious Hill*, and the *Mountain of*
 · *Corruption*. See 2 *Kings* 23. 13.

· Line 444. *Uxorious*; *Lat.* i. e. *Doating* on, or *fond*
 · of a *Wife*. i. e. *Solomon*, who had 700 of them
 · besides 300 *Concubines*: yet he had but three
 · *Children* that we hear of; which shews God's
 · Displeasure at this vile Sin of *Polygamy*: they
 · drew his great Soul and Heart from the true
 · God, to follow their own Abominations; so he
 · had much better been without them. *Virgil*
 · uses the Word *Uxorius* to *Æneas*, in the same
 · Sense. *Æn.* 4. Line 266. But *Horace* applies it
 · to the River *Tiber*, by a *Fig. of Rhet.* Because
 · it embraces several other *Rivers*, Ode 2.

· Line 445. *Beguil'd*, for *Beguiled*; *Sax.* O. E. i. e.
 · *Drawn into a Wile*, deceived, cozened, be-
 · witched. See N. 34.

· *Idolatresses*; *Lat.* from the *Gr.* Women that wor-
 · ship *Idols*; such were all his *Wives*, the *Daugh-*
 · ters of the *Kings* of *Egypt*, *Arabia*, *Canaan*, &c.
 · who were all gross *Idolaters*. See N. 376.

· Line 446. *Thammuz*. VI. *Egypt*; from the *Heb.*
 · i. e. *Hidden* or *Death*: Because of the secret,
 · infamous and obscene *Rites* performed to this
 · *Idol*, which was *Death* to utter. Or from
 · *Thamuz*, *Heb.* i. e. *June*; because these *Feasts*
 · were kept in *June*. This Goddess was *Thammuz*

among the *Egyptians*, *Carthaginians*: and *Jews*; but *Adonis* among the *Greeks*, *Romans*, &c.

Line 447. Annual; *Fr. Span. Ital. Lat. Gr. i. e.*

Running or turning into itself: for the *Old Egyptians* represented a *Year*, by a *Serpent biting its own Tail*. Of a *Year*, yearly. Here, observed once in the *Year*, and in the *Month of June*.

Lebanon; *Heb. from Laban, i. e. White*, because the *Top* of it appears *white* with *Snow*: Or *Frankincense*; because it abounds upon it. A very long, large and high *Mountain* in *Syria*, about 200 *Miles* in *Length*, from *Damascus*, to the *Mediterranean Sea* *Westward*, and the *Boundary* of *Canaan* to the *North*, about 120 *Miles* from *Jerusalem*. It is famous for *Cedar-Trees*, which grow only there, and in some *Woods* of *America*. Some of these *Trees* are 20 *Yards* round, very tall and spreading. *Solomon* built his *Temple* of them chiefly; but now they are much decayed. *Mr. Thevenot* reckoned no more than 23, great and small, and *Mr. Maundrel* only 7. On the *Top* of it stood a *Temple* of *Venus*, wherein leud *Men* and *Women* debauched and prostituted themselves most infamously; for which, *Constantine the Great* demolished it. There is now *Canobine*, a *Convent* of the *Maronites*, about the same *Spot* of *Ground*. The *Head* of it calls himself the *Patriarch* of *Antioch*.

Allur'd, for *Allured*; *Sax. O. E. Lat. i. e.* To draw to a *Lure* or *Bait*. To decoy, to intice.

Line 448. Damsels; *Fr. Ital. Span. O. E. i. e.*

Little Ladies; young *Maidens*; the same as *Virgins*. N. 441. Here, the *Maids* and young *Women* of *Syria*, who worshipped *Adonis* yearly in the *Month* of *June*,

Lament; *Fr. from the Lat. to bewail, bemoan, to mourn* for one, that is dead.

Line

Book I. MILTON's *Paradise Lost*. 99

Line 449. Amorous; Fr. Span. Ital. Dutch. from the Lat. Loving, of Love.

Dittyes or Ditties; Lat. of Dictum, i. e. a Saying, or a Speech. Here, Songs, Love Songs made in the Praise of Venus and Adonis, at these yearly Feasts, about the 11th of June.

Line 450. Smooth; Sax. Sleek, even, not rough. Here, young, lusty and gay.

Adonis. VII. Heb. i. e. Lord. An Assyrian Idol, the same as Thammuz. The Tale is, this Adonis was a fine Youth, the Son of Cynra, King of Cyprus, by his Daughter Myrrha, beloved of Venus and Proserpina, killed by a wild Boar upon Mount Lebanon, while he was hunting, and much lamented by these Goddesses. These Women kept a Solemn Feast at that Time, weeping, lamenting, and beating themselves for his Death; afterwards they rejoiced at his Return to Life. The Festival of Adonia was celebrated thro' Greece, in Honour of Venus and Adonis, for two Days. See Potter's Antiq. of Greece, Vol. 1. P. 328. Adonis is the Sun; for six Months, he is in the lower Hemisphere, as in Hell with Proserpina; and for the other six Months, in the Upper; at which they rejoiced mightily, as they were sorry for his declining from them. Here, the Name of a River, which runs down Mount Lebanon, and at that Time of the Year his Waters are Red, which the Heathens ascribed to a mysterious Sympathy in it, for the Death of Adonis; which is indeed and only caused by the Rains, that make it to swell and run over the Banks, and to wash away some Red-Earth; as Mr. Maundrel testifies; and gave Occasion to this Fable and Idolatry.

Native; Fr. Lat. Belonging to one's Birth-Place, natural, inbred. Here, the fixed Rock or Bank of the River Adonis.

Line 451. Purple; Fr. Gr. A red Colour made of the Shell of a Fish called Purphura; Scarlet, Red, like the Blood of Thammuz, by a Fig. of Rhet.

Line. 453. Infected; Fr. Lat. i. e. Affected with- in: To communicate Poison, Corruption, or Sin to another; corrupted. Here, drew the Women of Israel to this Idolatry also.

Line 454. Sacred; Fr. Ital. Span. from the Lat. Holy, set apart or dedicated to an holy Use.

Porch; Fr. from the Lat. An Entrance to an House. Here, a Gate or Door to the Temple of Jerusalem, by a Fig. of Rhet.

Line 455. Ezekiel or Jechezekel; Heb. i. e. The Strength of God. The third of the four Greater Prophets; carried a Captive to Babylon, with Jechonia, when he was young; the Son of Buz a Priest, and a very learned Priest. Some mistake him for Pythagoras, the antient Heathen Philosopher: but he was contemporary with Him, and learned much from him also. He saw in a Vision the corrupted Women of Israel worship- ing this Devil, in a Porch of the holy Temple of God at Jerusalem, when he was a Captive at Babylon. A lamentable Sight indeed to him, Chap. 8. 14. He wrote very mystically, that the Heathens might not understand his Meaning. But reproving the Jews so boldly for their Idolatry, they put him to a most cruel Death at Babylon, about A. M. 3380.

Vision; Fr. Lat. A Sight, a Representation of Things revealed to the Mind or Soul of the Prophets, as here to Ezekiel.

Line 456. Survey'd, for Surveyed; Fr. from the Lat. viewed well, observed or beheld.

Line 457. Alienated, Fr. Ital. Lat. Gr. i. e. Of another Tribe. A Law T. Estranged, turned a- way

Book I. MILTON's *Paradise Lost*. 101

way from the *Worship* of the true God, to serve this *Abomination*, by a *Fig. of Rhet.*

Judah; *Heb. i. e. Praise*, the fourth Son of *Jacob* by *Leah*; from him other *Tribes*, and the whole Kingdom of *Judah* took their *Name*, after the Revolt of the ten *Tribes*; and the Royal Dignity was settled in it.

Line 458. *Captive*; *Lat.* Taken Prisoner, imprisoned, taken away by an Enemy.

Ark; *Lat.* from the *Gr.* A large Chest to put Corn and Fruit in, &c. Here, a little Chest, which was made by the Appointment of God, wherein *Moses* was commanded to put the *Book of the Law*; *Exod. 37. 1.* See B. XII. N. 818.

Line 459. *Maim'd*, or *Maimed*; *O. Fr. i. e.* To cut off a Limb of the Body; wounded, dismembered, lamed. Here, did break off *Dagon's* Head and Hands.

Brute, for *Brutish* or *Brutal*; of a *Rruit. q. O-brutus*; *Lat. i. e. void of Sense.* Any irrational, senseless Creature. Here, the senseless *Statue* of this dumb *Idol Dagon*.

Image; *Fr. Ital. Span. Lat. q. Imitago, i. e. An Imitation*; a Resemblance, a Picture, a Statue. Here, the Image of *Dagon*, part of which was that of a *Fish*: therefore the *Epithet, Brute*, is good.

Lop't, for *Lopped*; *Dut. Teut. q. Leafed*; a T. of *Gard.* To cut off the Tops and Branches of Trees. Here, lamed *Dagon*, by a *Fig. of Rhet.*

Line 460. *Grünsel-Edge*, or *Grundsel*, *Sax. O. E.* Of the Ground. The Threshold of a Barn Door or House; because it is close upon the Ground. Here, the Side of the Step of the Door in *Dagon's Temple*, See 1 Sam. 5. 4. See N. 276.

Line 461. Flat; Fr. Dut. O. E. from the Gr. Plain, even. Here, plum down.

Line 462. Dagon. VIII. Heb. i. e. A Fish. A God of the Syrians and Philistines, who got vast Riches by Fish; which they ascribed to this Idol. It was half a Fish and half a Man. It was the Neptune and Saturn of the Greeks and Romans, whom they worshipped in this Form; because they got Riches from both Sea and Land. Judg. 16. 23.

Line 465. Rear'd, for Reared; Sax. O. E. i. e. Raised; set up on the End. Here, erected, built a Temple to Dagon, by a Fig of Rhet.

Azotus, or Ashdod; Heb. i. e. Laying Waste: because it was a strong and victorious City, or of Esh, Heb. i. e. A Fire, and Dod. i. e. The Fire of Love: A Sea-port Town in Palestine, between Joppa and Ascalon, 22 Miles from Jerusalem to the West, and one of the five chief Governments of the Old Philistines. This City was so strong, that it held out a Siege against Psammiticus, King of Egypt, in the Time of Manasses, King of Judah, for 29 Years; and so did also the City of Messina in Sicily for 30 Years, against the Lacedemonians: These are the longest Sieges mention'd in History. Judas Maccabeus was slain upon M. Azotus, by Bacchides the General of Demetrius King of Syria. 1 Macc. 9. 18. It was a fair and rich City, but is now a poor ruinous Place; the Turks call it Alzete. i. e. The Village.

Dreaded; Sax. O. E. from the Lat. Terret, i. e. Feared greatly. Here, had in mighty Fear, Veneration and Esteem.

Coast; Fr. from the Lat. i. e. A Rib or Side. A Geographical T. A Shore, a Sea-Bank; a Country lying on the Sea. Here, all Palestine, Syria, &c. which lay on the Coast of the Mediterranean Sea.

Line

Book I. MILTON'S *Paradise Lost*. 103

Line 465. Gath; Heb. i. e. A Wine-press: because much Wine was made there. Is. 63. 2. One of the chief Cities of the Philistines upon the Sea; very rich and powerful, distant from Jerusalem, about 34 Miles to the West; and famous for the Birth-Place of that Giant Goliath, and others of his huge, terrible Family, which were all cut off by the valiant King David, 1 Sam. 16. It was called also Metheg-Ammah, i. e. The Bridle of Bondage: because it kept the adjacent Country in Subjection, 2 Sam. 8. 1.

Ascalon; Heb. i. e. An ignominious Fire; or from Ascalus, a Lydian, who is said to have founded it. Another of the chief Cities of the Philistines, on the same Sea; 30 Miles from Jerusalem to the West. It was famous for a celebrated Temple of the Idol Dagon there. The Scythians or Tartars in an Expedition, about 640 Years before the Incarnation, demolished an ancient and stately Temple of Venus; and some of them settled in it: Therefore it is called Scythopolis, Gr. i. e. the City of the Scythians. Judith 3. 10. Holofernes laid it in Ruins, and so did Saladine in the Holy War: but Richard I. King of England repaired it, and Joppa, Cesarea, &c. A. D. 1192. The Turks call it Scalona, by a Corruption of the Word.

Line 466. Accaron, or Ecron; Heb. i. e. Barrenness; because it was reared in an unfruitful Soil. A City on the South of Gath, about 36 Miles from Jerusalem to the West. It was once a Place of great Wealth and Power; so that it held out a long Time against the victorious Jews. Judg. 1. But now it is a poor despicable Village. Gaza; now Gazra; Pers. i. e. The Place of Treasure; because thither Cambyse of Persia sent those Treasures, which he had prepared for the Egyptian War. But it was called so many Ages before

before. *Gen.* 10. 19. or rather *Heb.* i. e. A *strong Tower*, being a very strong and rich Place; and also *Constantia*: because *Constantine the Great* gave it to his Sister *Constantia*. It stands about two Miles from the Sea, on the River *Bezor*, near *Egypt*: Therefore, the *Poet* here calls it the *Frontier Bounds* of those Countries; 40 Miles from *Jerusalem* towards the South West; and was one of the best Cities the old *Philistines* possessed. Here they had a very magnificent *Temple* to their God *Dagon*, called *Beth-Dagon*, *Heb.* i. e. the *House* or *Temple* of *Dagon*; capacious to receive 5000 People at once, and stood upon two main *Columns*, so artfully contrived, that *Samson* could grasp them in his two Hands, and pull the whole *Fabrick* upon them and himself. *Judg.* 16. 21. *Beth-Dagon* stood about 2000 Years, 'till *Jonathan* the Brother of *Judas Maccabæus* set the City on Fire, and burnt that *Temple* with all those his Enemies, who fled thither for *Sanctuary*. 1 *Mac.* 10. 34. 11. 4. And so long did a patient Deity wink at that Wickedness, before he punished them. *Alexander the Great* took this City in two Months, but it cost *Alexander* the third Son of *Hyrcaus* a whole Year, before he became Master of it. 1 *Macc.* 13. 61, 62.

Frontier; *Fr.* from the *Lat.* i. e. *Of the Forehead*; any Place that marks out the Limits or Borders of a Country. Here, the Borders of *Egypt*, *Idumæa* and *Palestine*, by a *Fig. of Rhet.* See N. 563.

Bounds, or *Boundary*; *Sax.* O. E. The Borders, Limits or Confines of a Country.

Line 467. *Rimmon.* IX. *Heb.* i. e. A *Pomegranate*. An *Assyrian Goddess*, which held this Fruit in her Hand; the same as *Jupiter Cassius* among the *Egyptians*; and *Pomona*, the Guardian of Orchards and Fruits among the *Romans*. She is first mentioned

Book I. MILTON'S *Paradise Lost*. 105

tioned as the *Goddess of Damascus*, 2 Kings 5, 18. Read, *Rimmon* followed *Dagon* next in this Poem.

Line 468. *Damascus*; Heb. i. e. *Drinking Blood*: because there *Cain* slew his Brother; or the *Habitation of Sem*: because he dwelt thereabout; as also *Adam* and *Eve*, when they were expelled *Paradise*; as it is reported. Or from *Elixeus of Damascus*, *Abraham's* chief Servant, Gen. 15. 2. whom others take to be the Founder of it. The *Metropolis* of all *Syria*, 160 Miles from *Jerusalem* to the North; very beautiful, pleasant, fertile and well watered by seven *Rivulets*. It is the oldest City upon Earth, built soon after the *Flood*, and was in the early Days of *Abraham*: but now it is sorely decayed, and called *Damas* by the *Turks*, by a *Contraction* of the old Name.

Fertile; Fr. Ital. Span. from the Heb. i. e. *Bearing*, fruitful, plentiful, abounding in all *Necessaries of Life*: for it is very well watered all about.

Banks; Sax. O. E. Little Hills or rising Grounds upon the Sea, or on the Sides of a River.

Line 469. *Abbana*, or *Abana*; Heb. i. e. *Stony*: because it runs down Mount *Libanus* among many *Rocks* and *Stones*; is very rapid, broad and turbid. The chief River that runs by the West and South Sides of *Damascus* and thro' it, into a great Lake hard by. The Fish in it are unwholesome. It is mentioned. 2 Kings 5. 12. And is the *Oronates* in *Latin*, now *Oronz*, from the Name of him, who built the first Bridge over it.

Pharphar, or *Parpar*, Heb. i. e. *Fructifying*. Another of the Rivers of *Damascus*, or rather one of the three Arms of the *Abbana*; now the *Farfar* and *Chrysorrhoea*, Gr. i. e. *Running with Gold*: because *Gold* is found in the Sands of that River. Some say these are but two Branches of the *Barzraday*.

Lucid;

Lucid; *Fr. Lat. i. e. Clear*: because the Waters of this River are very pure, clear and transparent.

Line 470. He; i. e. *Rimmon*, who boldly invaded and infected the *Holy City and Temple* with his profane *Idolatry*, as *Moloch* had done. See N. 400.

Line 471. Leper; *Fr. Ital. Span. Lat.* from the *Gr. i. e. A Leprous Man*, full of Scabs or Scales; one that is infected with the *Leprosy*, *Gr. i. e. A burning or very hot Disease*. Here, *Naaman the Syrian*. This whole *History* is recorded, *2 Kings 5-1.* by a *Fig. of Rhet.*

Line 472. Ahaz; *Heb. i. e. Taking Possession*. An idolatrous King of *Judah*, and the Father of good *Hezekiah*. He was the *XIVth King*, about *A. M. 3205*, *762 Years* before *Jesus Christ*; and reigned sixteen Years. He caused *Uriah* the chief Priest to set up an *Idolatrous Altar*, close by the *Altar of God*, whereof he took the Pattern from that at *Damascus*; which was strictly forbidden by the *Divine Law*. See *2 Kings 16. 10.*

Sottish; from *Sot. Sax. O. E. Gr. i. e. Void of Wit or Sense*; foolish, silly, stupid. A fit *Epithet*: because he was so *silly and stupid*, as to worship the Gods whom he had conquered, and to displease the true God, who is the only *Giver of all Victory*.

Line 473. Disparage; *Fr. Ital. O. E.* from the *Gr.* To speak ill of, to despise, slight or undervalue any thing.

Displace; *Fr. Sax. i. e. To put out of the Place or Way*; to remove into another Place; to put in the Room of another Thing.

Line 474. Mode; *Fr.* from the *Lat.* A Shape, Form or Fashion. Here, like one of the *Syrian Altars*. See N. 550.

Line 475. Odious; *Fr. Lat.* Hateful, abominable, and

Book I. MILTON's *Paradise Lost*. 107

and abhorred. Here, such idolatrous Sacrifices, as were an Abomination to the true God.

Line 476. *Vanquish'd*, for *Vanquished*; *Fr. Ital. Lat. Gr.* Had overcome, conquered, overthrown in War.

After these. ☞ *Obs.* Now our *Poet* mentions the *Idols* of *Egypt*.

Renown; *Fr. O. E.* from the *Lat.* i.e. *Of a Name*.

A Fame, Reputation or Esteem for a long Time: for those *Idols* had been worshipped there about 3000 Years before.

Line 478. *Osiris. X.* An *Egyptian* Word, i. e. A great Eye: because of his vast *Wisdom* and *Knowledge*. A King and Philosopher of *Egypt*, about A. M. 2500, who first taught the *Egyptians*, *Husbandry*, *Tillage*, &c. for which they built him a *Temple* at *Memphis*, and worshipped him under the Form of an Ox. Some think this was *Mizraim* their Father and Founder. He is the same as *Bacchus* among the *Greeks* and *Romans*: and *Adam*; wrapt up in a *Fable*.

Isis. XI. *Egypt*, from the *Heb.* i.e. *The Woman*. The Wife of *Osiris*, and Queen of *Egypt*, which were both deified after Death. They consecrated Cows, and the *Females* of all Cattle to her. She was the same as *Ceres* and *Cybele*, viz. the *Earth* or *Nature* itself; and was worshipped everywhere: because they thought she had invented the Use of *Corn*, *Wine*, &c. Some think they were the *Sun* and the *Moon*. She was full of Dugs; to signify the *Benefits* that Men do receive from the happy *Influence* of the *Moon*. From these the *Israelites* made their *Golden Calf*, and *Jeroboam* his two *Idols*. She was a Memorial of *Eve*. *Tiberius* ordered her *Temple* at *Rome* to be demolished, and her *Image* to be cast into the *Tyber*; because her *Priests* were very lewd; as *Josephus* relates. Her *Temple* at *Paris* was destroyed, when
Christ-

Christianity prevailed there; but her *Status* was preserv'd in the Abbey of *St. Germain des Prez*, to the Year 1514.

Orus, XII. *Egypt* from the *Heb.* i. e. *Light*. The Son of *Isis*, another King of *Egypt*, deified after his Death. He represented the *Sun*, presided over the *Hours* and was the God of *Time*: Therefore in the Old *Egyptian* Language he was called *Horns*, from whence came the Word *Hora*, i. e. an *Hour*, in the *Greek*, *Latin* and *English*. The *Greeks* called him *Apollo*, i. e. A *Destroyer*; because he destroy'd many Things by the excessive Heat of his Rays; or disperst *Darkness* and *Clouds* by his *Light*.

Train; *Fr.* from the *Lat.* i. e. A *Drawing*. The Attendance of a great Person. Here, a Company of *Idols*; other Gods; by a *Fig. of Rhet. Shapes*; *Dut.* from the *Lat.* i. e. Forms, Likenesses or Resemblances of other Things, i. e. These *Idols* had strange and unusual Forms, viz. Those of *Dogs*, *Cats* and *Birds*, &c. mixed to terrify and confound the *Vulgar*. Such as are still to be seen in *India*, *China*, *Japan*, *America*, &c. where *Heathenism* still prevails in the *World*.

Sorceries; *Fr.* from the *Lat.* i. e. *Casting Lots*; magical Arts, *Incantments* and *Witchcrafts*; telling Fortunes, &c. which were done of old, by casting of *Lots*.

Line 480. *Fanatic*; *Fr. Lat. Gr.* i. e. To shine, Inspired, furious, mad, possessed; because the *Heathen Priests* raved and seemed to be possessed by some *Dæmon* in their *Fana*, or *Temples*; when they gave their deceitful *Oracles*. Here, full of foolish *Ceremonies* in their *Religion*: For tho' the *Old Egyptians* were reputed the wisest of *People*; yet were they as frantic and mad in their *Idolatry*, as the most brutish *Nations* of the *World*. *Fanatic*

Book I. MILTON'S *Paradise Lost*. 109

natic Egypt, for the People of it, by a *Fig. of Rhet.*

Line 481. *Wandering*; *Sax. Dut. Teut. Dan.* Straying, straggling about: because the Gods of old, being frightened or worsted by the Giants, fled into *Egypt* for fear of them; they transformed themselves into divers *Creatures*: and on that Account the *Egyptians* worshipped all Animals, Plants, &c. but durst not eat a Bit of them, even in a *Famine*. O Stupidity!

Disguis'd, for *Disguised*; *Fr.* To put into another *Guise* or Fashion; i. e. transformed; changed into the Forms of *Brutes* rather than of Men.

Line 483. *Infection*; *Fr. Lat. i. e. undone, made unclean*, Poison, Contagion. Here the *Pollution* of that wicked *Idolatry* among the *Egyptians*, which debauched the *People of God* also. See N. 453.

Compos'd, for *Composed*; *Fr. Span. Lat. i. e. Put together*; made up, made, fashioned the *Golden Calf* in the Wilderness of *Arabia*.

Line 484. *Calf*; *Sax. Dut. Teut.* from the *Heb. i. e. Milk*. The young Offspring of a Cow. Here, the *Image* of a young Ox which the *Israelites* made and worshipped in the *Wilderness*; *Exod. 32. 1.* and those two *Golden Images* which *Jeroboam* made, *1 Kings 12. 26.* who was a *Rebel* to God and *Rehoboam*, when he first established that new *Idolatry*, and erected two *Calves* at *Dan* and *Bethel*, and so he doubled that *Iniquity*. *Rebel King*, i. e. *Jeroboam*, by a *Fig. of Rhetoric*.

Line 485. *Bethel*; *Heb. i. e. The House of God*. A City in the *Tribe of Benjamin*, eight Miles North from *Jerusalem*. At first it was called *Luz. Heb. i. e. A Nut Tree*: because many of them grew thereabout. But *Jacob* called it *Bethel*, in Memory of God's glorious Appearance to him there, *Gen. 28. 19.* In regard to that religious

ligious and antient Esteem of the Place, *Jeroboam* erected one of his Monuments of Idolatry there. The Prophet 780 Years afterwards called it by way of Contempt, *Beth-aven*. Heb. i. e. *The House of Iniquity* or *Vanity*, *Hos.* 4. 15. And *Amos* calls it *Aven*, i. e. *Vanity*, *Ch.* 1. 5. by a *Fig. of Gram.* It was called *Bethel* in the Days of *Abraham*, *Gen.* 12. 8. Tho' then by a *Fig. of Rhet.* There was an *Academy* or *School* of the *Prophets*, *2 Kings* 2. 3.

Dan; Heb. i. e. *A Judge*. A City in the North of *Canaan*, at the Foot of Mount *Libnus*, and 104 Miles from *Jerusalem*. It was first called *Leshem* or *Lais*, Heb. i. e. *A roaring Lion*: because many *Lions* abounded thereabout. When the *Danites* took and demolished it, they called it *Dan*, in Memory of their Father, *Judg.* 18. 29. And the *Canaanites*, *Leshem-Dan*. This idolatrous King placed the other *Calf* there, on the other Extremity of his new Kingdom, to keep the People more attach'd to himself.

Line 486. *Grazed* (in the late Edit.) *Grazing*; *Sax. O. E.* That feedeth upon *Grass*, as *Sheep*, *Oxen*, &c. A mean and low Esteem of the Almighty Creator indeed!

Line 489. *Bleating*; *Sax. O. E.* A Word formed from the *Voice* of a *Sheep*: because the *Egyptians* worshipped *Oxen*, *Sheep*, and other *Beasts*, for *Gods*, *Exod.* 8. 26. i. e. God cut off both Men and *Beasts* equally in one Night, and with one Blow; which was the last of the ten *Plagues*, *Exod.* 12. 29.

Line 490. *Belial*; XIII. Heb. i. e. without *Law* or *Restraint*, good for nothing and wicked. Another *Idol*, who is beautifully described here.

Lewd; *Dut. Teut.* i. e. *Idle* and *Wicked*; *Wicked*, dissolute, wanton, riotous. The Sense of the *Hebrew Word*, *Belial*.

Gross;

Book I. MILTON's *Paradise Lost*. 111

Gross; *Sax.* *Teut.* *Fr.* *O.* *E.* from the *Lat.* Thick, fat, dull, earthly.

Line 495. *Atheist*; *Fr.* *Lat.* *Gr.* i. e. *Without God.*

Wicked Men, who endeavour to persuade themselves and others, that there is no God; or who profess to believe a God, but live quite contrary.

Hence *Atheists* are either *speculative* or *practical*.

The *Learned* deny the first Sort of them; and we

see daily Millions of the second. *Julius Cæsar*

Vaninus may justly be esteemed the *Cæsar* of *A-*

theists: for he had the Hardness to die in the De-

fence of *Atheism*; and was burnt for avowed

Atheism, and *Blasphemy* at *Tolouse*. A. D. 1619.

Eli, or *Heli*; *Heb.* i. e. *Offering* or *lifting up*. A

Judge and *High-Priest* of *Israel*, about A. M.

1840. He was a good Man, but too indulgent

to his Sons, *Hophni* and *Phineas*, which was their

Destruction, 1 *Sam.* 2. 22. 23. He judged *Israel*

forty Years, and died suddenly, being Ninety-

eight Years old, 1 *Sam.* 4. 15: 18.

Line 498. *Luxurious*; *Fr.* from the *Lat.* Riotous, wanton, given to Excess and Debauchery.

Line 499. *Riot*; *Fr.* from the *Lat.* *Rixari*, i. e.

To scold, or quarrel. An Excess, Luxury, De-

bauchery; as in *Sodom* and *Gibeah*, &c.

Ascends; *Lat.* i. e. To go, to climb, to rise up. Here,

flies up to Heaven, as the Cry of *Sodom*, *Gibeah*

and all other sinful Cities, *Gen.* 18. 20: by a *Fig.*

of *Rhet.*

Line 500. *Injury*; *Fr.* from the *Lat.* i. e. *contrary*

to *Right*. Abuse, Wrong, Offence, Damage.

Outrage; *Ital.* *Fr.* A grievous and violent *Rage*,

Fury or *Anger*, a violent Assault.

Line 501. *Flown*; *Sax.* Flying. Here, puffed up

and enraged with *Pride*, *Drunkenness* and *Luxury*;

by a *Fig.* of *Rhet.*

Insolence, or *Insolency*; *Fr.* *Span.* *Ital.* *Lat.* i. e.

Contrary to good Manners. Impudence, Sauciness, Haughtiness.

Line 503. Sodom, or Sedam; Heb. i. e. A plain Field. The Capital of several Cities in the Plains of Jordan, which God destroyed with Fire and Brimstone from Heaven, as a just Vengeance upon their Idolatry, Luxury, the unnatural, detestable and beastly Sin of Masculine Venery, which the Laws of God made to be punished with the most ignominious Death, Gen. 19. See Note 411.

Obs. That Plain was called Pentapolis, Gr. i. e. five Cities: because there were so many Cities in it, viz. Sodom, Gomorrah, Admah, Zebaim and Zoar.

Line 504. Gibeab, or Gibeon; Heb. i. e. A Hill. A Metropolitan City of the Tribe of Benjamin, situated upon a Mountain four Miles from Jerusalem towards the North. The Citizens were Sons of Belial, most abominable and wicked Wretches, without the least Fear of God, and guilty of that infamous Sin of Sodom; for which 18000 of them were destroyed, Judg. 19. This was the Birth-Place of Saul the first King of Israel.

Hospitable; Fr. Ital. Lat. i. e. Given to Hospitality, the entertaining of Guests or Strangers: friendly, liberal, courteous. Here, the House of a Man of Gibeab, who lodged the Levite and his Wife.

Line 505. Expos'd, for Exposed; Lat. i. e. To put out. To lay or set abroad to publick View, to hazard. Here, to give up. In the first Edition, this Line is expressed thus: When hospitable Doors yielded their Matrons to prevent worse Rapes; which is not true.

Matron; Fr. Dut. Teut. Ital. Lat. i. e. A Mother of Children: A married Woman or Wife. Here, the Levite's Wife only, which was abused to Death

Book I. MILTON's *Paradise Lost*. 113

Death by these abominable *Gibeonites*, to prevent *Sodomy*, *Judg.* 19. by a *Fig.* of *Rhet.*

Avoid; *Fr.* To shun, to escape. Here, to prevent a more wicked heinous *Iniquity*.

Rape; *Fr.* from the *Lat.* An Act of Violence committed on the Body of a Woman. A Ravishing or Forcing.

Line 506. *These were*; ☞ *Obs.* Now the *Poet* describes the *Grecian Idols*.

Prime; *Lat.* The first, chief, most eminent or notable. Here, the *Egyptian Idols*.

Line 507. *Renown'd*, for *Renowned*; *Fr.* from the *Lat.* i. e. *Named over and over*. Famed, made famous; very much noted. Here, Adored and Worshipped every where. See N. 477.

Line 508. *Jonian*; of *Jonia*; *Lat. Gr.* from the *Heb.* The *Greeks* were called *Iones* or *Jones*, from *Javan*: And also *Greeks* from *Græcus*, one of their antient Kings; as *Pliny* testifies.

Javan; *Heb.* i. e. *Making sad*. He was the 4th Son of *Japhet*; and the Grandson of *Noah*. He and his Posterity first peopled that Part of *Greece*, which was called *Ionia* from him. So *Alexander the Great* is called the *King of Javan*, *Dan.* 8. 21. See *Gen.* 10. 2. And the *Tartars* call *Greece*, *Juwan* from hence.

Issue; *Ital.* from the *Lat.* *A going out*. A *Law T.* Children begotten between a Man and Wife, Posterity, Offspring.

Line 510. *Titan*; XIV. *Heb.* i. e. *Born of the Earth*: Because he and all these other *Gods* were said to be born of *Heaven* and *Earth*. This Fable signifies the *Sun*. See N. 198.

Line 511. *Enormous*; *Fr. Ital. Span.* from the *Lat.* i. e. *Out of Rule*; irregular, monstrous and very big, beyond the common Size of Men; for they were *Giants*.

Brood; *Sax. O. E. Dut.* from the *Heb.* *Bara*, to

create. A company of *Chickens* hatched by one Hen. Here, the Offspring of *Heaven* and *Earth*, the *Heathen Gods*, by a *Fig. of Rhet.*

Line 512. *Saturn*; XV. *Heb. i. e. Hid, Lat. i. e. A Sower or full of Years, i. e. Old*: The most antient of all the *Heathen Gods*, the youngest Son of *Heaven* and *Earth*, whom the *Poets* made the Grand-father of all the *Gods*, and Father of *Jupiter*. In the *Greek, Kronos, i. e. The God of Time*. *Titan* was his elder Brother; therefore *Milton* here calls him, *younger Saturn*, and in *Line 518.* *Old Saturn*, because he was the *God of Time*; which was the oldest of them all. *Saturn* was a wise Prince, but unfortunate; for his Son *Jupiter* expelled Him the Kingdom of *Crete*, from whence he fled into *Italy*, and taught those People *Husbandry, Plowing, Sowing* he *Scythe*. *Saturn* is *Adam*, a *God*, *Gen. 3. 8.* or *Noah*, of *Men*, the Inventor of *Architecture, Navigation, &c.* I. *Gr. i. e. Flowing*. The *Heaven* and *Earth*, the Wife, and Mother of *Jupiter*:

She is called also, *Sylvia* and *Ilia*. This Fable represents *Eve* and the *Earth*, which floweth with the Abundance of all good Things, for the Use and Comfort of Mankind. For the old *Heathens* worshipped and feared Things according as they were good and useful, or terrible to themselves, as the *Sun, Moon, Crocodile*; and some adored the *Devil*, that he may not destroy them; which the wild *Americans* do still.

Line 514. *Usurping*; *Fr.* from the *Lat. i. e. Having or holding by frequent use. A Law T. Taking or seizing upon a Thing by Violence, a violent Possession*; for *Jupiter* dethron'd his Father *Saturn*.

Crete;

Book I. MILTON's *Paradise Lost*. 115

Crete; *Heb.* i. e. *An Archer*: Because these People were excellent *Archers*. At first it was called *Curete* from the *Curetes*, *Gr.* i. e. *Shorn*; because they cut off all the Hair of their Heads; they came from *Palestine*. The *Greeks* called it *Hekatompolis*, i. e. The Island with 100 Cities. It is one of the largest *Islands* in the *Mediterranean Sea*, in the Mouth of the *Archipelago*, between *Greece* and *Africa*, 240 Miles from East to West, 80 from South to North; about 600 Miles in Compass; and about 600 Miles from *Jerusalem* to the West, 600 from *Constantinople*, and 300 Miles from *Cyprus*. It is now called *Candia*, i. e. An *Intrenchment*, from the chief Town, built by the *Saracens*, A. D. 823. The *Venetians* bought it from the *Marquis of Montserrat*, A. D. 1204. But the *Turks* took it from them, A. D. 1669 to be both born, brought old *Cretians* were famous i. 12. Which St. Paul q

Line 515. *Ida*; *Lat.* from because upon it one had *Island of Crete*, the adja

A famous Mountain in that *Island*, where *Jupiter* was nursed in a Cave. It is now called *Pfiloriti*; *Gr.* i. e. The Little Hill: And from it *Jupiter* is called *Idæus* by the old Poets.

Line 516. *Olympus*; *Lat.* from the *Gr.* i. e. All shining, clear and serene. It is the Name of several Mountains; but here, of that between *Thessaly* and *Macedon*: So high, that no Clouds or Darkness appeared upon it, and was covered with Snow; therefore it is called *Cold*: The Poets used it for *Heaven*: And said that *Jupiter* reigned there, therefore he is called *Jupiter Olympius*. *Anaxagoras* found it but one Mile and a Quarter in Perpendicular Height, as *Plutarch*

tarch relates, It extends from East to West, and the Top of it extended a great Length all of a Height; yet some Part of the *Ap* is much higher, Clouds are seen sometimes upon it, neither is it always covered with Snow, as the Antients reported.

Delphian, of *Delphi*, from *Adelphoi*, Gr. i. e. *Brothers*: Because *Apollo* and *Bacchus*, both Sons of *Jupiter* were worshipped there. Or from *Delphos*, the Founder of it. It was very ancient, and flourished 100 Years before the *Trojan War*; the first, most magnificent and richest of all the *Oracles* of *Apollo*, and of all the other Gods. An ancient City in *Boetia*, at the Foot of *Parnassus*, built upon a steep Rock, without any other Walls; now *Delpho*. There was a magnificent and famous *Temple* and *Oracle* of *Apollo*, resorted for *Answers* in all enriched with the most rare he was called *Apollo Delphinal* from a *Flock* of *Goats*, and from an enthusiastical it a *perpetual Fire*; which ed from *Moses*. & Obs.

Here the last *Oracle* denied an Answer to *Augustus*, after the *Birth* of *Jesus Christ*: For then *Satan* was struck dumb; and it's worthy of our Notice.

*An Hebrew Child, whom the blest Gods adore,
Has bid me leave these Shrines, and pack to Hell:
So that of Oracles I can no more.
Now silent leave our Altars, and farewell.* Suid.

Cliff; Sax. O. B. from *Cleave*, i. e. *Gloven*, a ragged Rock; rising in Points and Shelves, frequently seen on high *Mountains* and *Promontories*, by the Sea.

Book I. MILTON'S *Paradise Lost*. 117

Line 518. Dodona; Lat. from the Gr. i. e. Sounding Day and Night: Or because it was built by Dodon the Son of Javan, and Grandson of Japhet, the Captain of a Colony, which first inhabited that Part of Epirus, Gen. x. 4. A famous and antient Town in Chaonia, on the West Side of Epirus; famous for the Vocal Forest and Oracle of Jupiter, where the Oaks consecrated to him, gave Answers; from thence he was called Dodonæus. Hesiod says, it was the most antient of all the Oracles of Greece. This City is now called Epire.

Line 519. Doric; Heb. belonging to the Doreans, a People of Achaia, called Dodanin, Gen. x. 4. Here, the whole Country of Greece, by a Fig. of Rhet.

Line 520. Adria, or Hadria, Lat. from the Gr. i. e. Tempestuous. The Adriatic Sea, now, the Gulf of Venice or Illyria; which separates Greece and Illyricum from Italy. Saturn pass'd over it when he fled into Italy; where he propagated the Phœnician and Grecian Idolatry, Arts and Sciences; for which he was entertained by Janus the King of it, and deified after his Death. These Institutions made Men so happy, that the Poets called that Time, the Golden Age. Saturn is Adam; and that Age, the State of Innocence, before his Fall.

Hesperians, of Hesperia, Lat. Gr. i. e. The West, from Hesperus the Evening-Star. The Antients mean Italy and Spain: Because of their Western Situation from Greece, by a Fig. of Rhet.

Line 521. Celtic: belonging to the Celtæ, Heb. i. e. Fair and Yellow; the old Gauls, now the French; because of their Yellow Hair. They proceeded from Japhet, and possessed Part of old France, between the River Garumna and the Sequana, as Cæsar informs us. ☞ OBS. Milton

118. A COMMENTARY, ON Book I.

Milton mentions all these Nations, to shew how Idolatry hatch'd at Babylon, spread all over the World, even to France, Britain and the remotest Islands on Earth.

Line 522. All these. *QBS.* from Line 376. to to, this is a beautiful and learned Digression, relating to the Captains of the Fallen Angels; now the Poet returns to his Subject, their Preparations for the Battle.

Flocking; Sax. from the Lat. i. e. A Lock of Wool. Moving in Multitudes like a Company, of Sheep, by a Fig. of Rhet.

Line 523. Damp; Sax. Dan. O. E. i. e. Wet or Moist. A Damp is a suffocating Vapour, rising in Mines. Here, pale, shameful, dull, out of Countenance, by a Fig. of Rhet.

Line 524. Obscure, for Obscurely, darkly. Read, Such Looks wherein some Glimpse, or Marks of Joy appeared darkly. See N. 429.

Line 527. Wonted; Sax. Tent. O. E. usual, accustomed, habitual.

Line 528. Recollecting; Lat. i. e. Gathering together again. Here, thinking, recovering his proud Thoughts, as before. Read, But Satan soon recollecting his usual Pride, with lofty Words, had a Resemblance of Worth, but not a Reality, raised up softly their dejected Minds, &c.

Line 529. Semblance; Milt. by a Fig. of Gram. Vulg. Resemblance, Lat. A Similitude, a Likeness, or Shew of something, where there is nothing real.

Line 530. Dispell'd, for dispelled; Lat. i. e. Drove away. Here, removed or put off their Fear for a little Space.

Line 532. Clarions; Fr. from the Lat. i. e. Having a clear shrill Sound. A Music T. small and shrill Trumpets,

Line

Book I. MILTON'S *Paradise Lost*. 11

Line 533. *Standard*: Ital. *Fr.* A Milit. T. A chief *Ensign* of a royal Army or Fleet; a Flag.

Claim'd, for *Claimed*; *Fr.* from the *Lat.* Challenged, demanded, required.

Line 534. *Azazel*, or *Gnazel*; *Heb.* i. e. A Goat, going away, or sent away. The *Scap Goat*; which bore all the *Sins* of the People into the Wilderness, and died there, *Levit.* xvi. 7. A *Type* of *Christ*. But others take it for a *Devil*, therefore *Milton* very properly make him to be *Satan's Standard Bearer* in chief.

Line 535. *Glittering*, or *Glistening*; *Dut.* *Sax.* O. E. Shining or sparkling brightly.

Staff; *Sax.* *Dut.* O. E. A Stick to walk with. Here, the *Standard of Satan*, by a *Figure of Rhetoric*.

Unfurld, for *Unfurled*; *Sax.* A Sea T. Opened untied, spread out and loosed, by a *Fig. of Rhet.*

Line 536. *Imperial*; *Lat.* belonging to an *Emperor* or *Royal*. Here, *Satan's Ensign*, by a *Fig. of Rhet.* *Ensign*; *Fr.* from the *Lat.* A Milit. T. A Flag or Colours of a Company of *Soldiers*, a *Banner*.

Advanc'd for *Advanced*; *Fr.* A Milit. T. To step forward or march forward. Here, raised on high.

Line 537. *Meteor*: *Fr.* *Lat.* *Gr.* i. e. *Sublime* or high in the Air. A *Philos.* T. An imperfectly mixed Body of sulphureous Vapours forced in the Air, as *Lightnings*, *Comets*, *Falling Stars*, *Dragons*, &c. To which our *Poet* resembles *Satan's Standard*.

Streaming; *Sax.* *Teut.* *Dut.* Running in a *Stream* or *Current* or *Course* of a *River*. Here, *Flaming*, *blazing* and *flourishing* in the Air, *Fig. of Rhet.*

Line 538. *Gems*; *Lat.* from the *Gr.* properly young *Buds* of a *Vine*, precious *Stones*, *Jewels*.

Here, Flashings and Glittering of Satan's Banner, by a *Fig. of Rhet.*

Emblaz'd, for *Emblazed* or *Imblaz'd*; *Fr.* A Term of *Heraldry*. Displayed or painted in proper Colours, like a *Coat of Arms*. Here, shining bright, as the Lustre of Gold and precious Stones.

Line 539. Trophies; *Lat. Gr. i. e. Flights, flying away.* A *Milit. T.* Pikes, Standards, and other warlike Instruments taken from an Enemy, and set up in Memory of a *Victory*.

Line 540. Sonorous; *Fr. Lat. i. e. making a loud Sound and Noise*; as *Trumpets, Drums, &c.* do. Here, the Warlike *Music* of Satan.

Metal; *Lat. from the Gr. i. e. After others*; because it is dug out of the Earth in Lumps after Lumps. A compact Body bred in the Earth, as *Gold, Silver, Copper, Tin, &c.* Here, *Trumpets of Brass*; or something like them, by a *Fig. of Rhet.*

Martial; Belonging to *Mars, the God of War.* *Lat.* Here, Warlike *Music*.

Line 541. Universal; *Fr. from the Lat. i. e. Toward all.* A *Logical T.* altogether, the whole. Here, all Satan's Army together.

Host; *Fr. Ital. Lat. i. e. An Enemy, an Army.* Here, the whole Company or Army of *Fallen Angels.* See B. II. N. 337.

Line 542. Shout; *O. E.* A Word formed from the Sound. A great Noise, a loud Halloo, an Huzza.

Concave; *Lat. i. e. Hollow within, a Vault.* Here, the hollow Vault or Roof of Hell, by a *Fig. of Rhet.* See B. II. N. 435.

Line 543. Night; *Sax. Teut. Lat. from the Gr. i. e. Hurtful*, because it is *disagreeable* to the Eyes. The Time while the *Snn* is about from us. The *Epithet, Old*, is very proper, because
Darkness

Book I. MILTON'S *Paradise-Lost*. 121

Darkness was first and before the *Light*. The Antient *Philosophers* taught this, which they had from *Moses*; and their *Testimony* is a collateral Confirmation of the *Truth* of his *Writings*.

Line 544. *Moment*; Brit. Fr. Ital. Lat. q. *Movimentum*, i. e. a very short *Movement* of *Time*. The least Part of *Time*, a Minute, the twinkling of an *Eye*.

Line 545. *Banners*: Sax. Brit. Fr. O. E. A *Milit. T.* Standards, Flags, Ensigns used in War.

Line 546. *Orient*; Lat. Of the East, from whence the glorious *Light* springs. Here, Colours resembling the rising *Sun*, in Splendor and Brightness, by a *Fig. of Rhet.*

Line 547. *Forest*; Fr. from the *Law* Lat. A *Law* Term, a large Wood, privileged to hold the *King's Game*. Here, a vast Multitude of *Spears* held up, resembling a *Forest*, by a *Fig. of Rhet.*

Thronging; Sax. Teut. Dan. Crowding, pressing close, getting together in a *Throng*, or in great Numbers, by a *Fig. of Rhet.*

Helms, for *Helmets*; by a *Fig. of Gram.* Sax. O. E. A *Milit. Term*; Head-Pieces, Armour for the Head. See B. VI. N. 83.

Line 548. *Serried*; *Milt.* Fr. from the *Lat.* made sharp and cutting like a *Saw*. Here, locked, linked and put close together; for so the Antients put their *Shields* up close together, when out of *Action*.

Array; O. E. Fr. A *Milit. T.* i. e. An *Order*. Here, the drawing up, or ranking of *Soldiers* in order of *Battle*.

Line 549. *Immeasurable*; Fr. Lat. *Milt.* That cannot be measured, fathomed or sounded; very deep.

Anon; Sax. O. E. q. On on, by and by. Here, quickly, swiftly, speedily.

Line 550. Phalanx; Lat. Gr. i. e. Drawn up close together. A close connected Body of Men among the *Macedonians*, drawn up like a great Square or Wedge, with their Feet close together, *Shields* joined, and *Pikes* turned cross; so that it was almost impossible to break them. It consisted of 5000, 8000, 18000, or 20000 Foot, as occasion served; like the *Roman Legion*: but always drawn up in the same Rank and File. Here, *Satan's Forces* in an exact Order, by a *Fig. of Rhet.*

Mood; Fr. from the Lat. A Manner or Fashion. Here, like the *Dores* and *Greeks*. See N. 519. Which was a grave and manly Manner of Behaviour, not like the *barbarous Nations*.

Line 551. Flutes; Lat. i. e. Blasts or Blowings. A *Music. T.* Wind Instruments of *Music* used by the *Antients*; Pipes. *Music* was always used in *War*, to raise the *Passions*, add *Courage*, to abate or lay *Fear* and *Dread* in *Men* and *Beasts*, and to damp the *Cries* of the *Wounded*.

Recorders; Lat. i. e. Remembrances. See N. 361. Here, a *Music T.* soft singing. Instruments of *Music*, as *Pipes*, *Flutes*; for the *Antients* had not *Drums* in their *Wars*, for a long time.

Line 552. Heroes; Lat. Gr. i. e. Great and Illustrious Men, renowned for their *Valour*, *Wisdom* or *virtuous Deeds*; for which they were deified and highly celebrated after *Death*: As *Jason*, *Achilles*, *Hercules*, &c. Read, *Such as raised old Heroes arming to Battle, to the Height of noblest Temper; and breath'd deliberate, firm and unmoved Valour, instead of Rage.*

Line 554. Deliberate; Lat. Resolved, well advised, and unshaken Courage or Valour.

Line 555. Retreat; Fr. from the Lat. A Milit. T.
A

Book I. MILTON's *Paradise Lost*. 123

A drawing back ; retiring, going away. Here, Cowardice, by a *Fig. of Rhet.*

Line 556. Mitigate ; Fr. from the Lat. i. e. To make one Meek ; to pacify, allay, assuage, to ease.

'*Swage, for Assuage ; by a Fig. of Gram. Lat. i. e. To persuade, to appease, to abate, or make calm.*

Line 557. Solemn ; Fr. Ital. Span. Lat. i. e. Once in the Year, yearly, annual ; celebrated in due Order, some stated Time, done with Reverence and Decency. Here, grave and solid.

Touches ; Fr. Span. Lat. O. E. from the Gr. A Music. T. Grave Tunes, made by due Stops, touched on an Instrument of Music ; by a Fig. of Rhet.

Line 558. Anguish : Fr. Ital. Lat. Extraordinary Anger, Wrath, Rage in the Mind.

Line 560. United ; Fr. Ital. Sp. Lat. from the Gr. i. e. In one, made one, put together, Joint, combined together.

Line 561. Charm'd, for Charmed ; Fr. from the Lat. i. e. In Verse ; the better to inchant the Ear ; bewitched, inspired. Here, enchanted, pleased, delighted, because those Delusions of Magic were at first written or spoken in Verses, and so they continue to this Day.

Line 563. View ; Fr. from the Lat. A Milit. T. Here, within Sight, near meeting.

Front ; Fr. Lat. Gr. i. e. Care, because Care appears in the Face. The Forehead of a Man. Here, A Milit. T. The Fore part of an Army, called by the French the Vauntguard. See N. 466.

Line 564. Dazling, or Dazzling ; Dut. O. E. i. e. Hurting the Sight with too much Light. Here, Glistering ; having a Lustre or Shining.

Guise ; Fr. Ital. Brit. A Manner, Mode or Fashion :

shion: hence *Disguise*; i. e. out of Form, Fashion or Order.

Line 566. *Awaiting*, for *waiting*; by a *Fig. of Gram.* Expecting, looking for, in Readiness.

Line 567. *Impose*; *Fr.* from the *Lat.* i. e. *To lay upon one.* To enjoin, to put upon one, to give out Orders.

Files; *Sax. O. E. Fr.* from the *Lat.* A *Milit. T.* Rows of Soldiers standing in Lines, one behind another.

Line 568. *Darts*; *Fr. Ital. Sp. Brit.* from the *Heb. Tarad*; i. e. *To cast*, or *force thro'*. Here it is a Verb. A *Milit. T.* *To shoot thro'*, or cast quickly at an Instant; like the swift Motion of a *Dart*. Here, he looks or casts his Eye quickly, by a *Fig. of Rhet.*

Traverse; *Fr.* from the *Lat.* q. *Transverse*, i. e. *Crossways*, athwart the whole Army.

Line 569. *Battalion*; *Fr. Sax.* from *Battle*. A *Milit. T.* A Body of Foot consisting of 7 or 8000 Men, fit for *Battle*.

Views; Here it is a Verb. *To take a View.* He looks upon, beholds and observes. See N. 563. Read, *And soon spies their due Order, cross the whole Army.*

Line 570. *Visages*; *Ital.* from the *Lat.* Faces, Looks, Countenances. Here, of the *Fallen-Angels*.

Line 571. *Sums*; *Lat.* *To cast up a Sum*, or certain Quantity of Money. Here, he numbers or counts them. Read, *Satan at last counts the Number of his Army.*

Line 572. *Distends*; *Lat.* *Extends*, stretches out. Here, swells with Haughtiness and Pride.

Hard'ning; *Sax.* i. e. Growing *hard*, obstinate, obdured, inflexible.

Line 573. *Glories*; *Lat.* *To take Glory to one*, brags, boasts.

Line 574. *Imbedied*; *Sax. Milt.* i. e. *Put in a Body*;

Body; eased with *Flesh*, joined, put together or compounded in one *Body* or *Company*, by a *Fig. of Rhet.*

Line 575. Infantry; *Fr. Ital. Lat.* from *Infant*: because they are less than the *Horse*. A *Milit. T.* The *Foot*. Here, the *Pigmies*, by a *Fig. of Rhet.* See N. 780. This *Comparison* is too low and unworthy of *Milton*, and the *Grandeur* of this *Subject*, *Style*, &c. in Mr. *Addison's* Opinion.

Line 576. Cranes; *Sax. Teut. Brit.* from the *Greek*. Birds of Prey, with a very long Neck. Hence, a *Crane* is an *Engine* to raise up or let down weighty Goods, &c. because it resembles their long Neck.

Line 577. Phlegra; *Lat.* from the *Gr.* i. e. *Burning*. A City of *Macedon*, seated on a Plain, which abounds with *Sulphur*. There the *Giants* are said to have fought with the *Gods*; by a *Fig. of Rhet.* OBS. Here, the *Poet*, by way of *Digression*, brings in diverse *Historical Instances* of *Combats* among the *Heroes* of old; as *Allusions*, to magnify this imagined *Engagement* of the *Fallen Angels* with the *Almighty*.

Line 578. Thebes; *Lat. Gr.* from the *Phæn.* i. e. *Dirt* or *Mud*: because it was covered with *Water*, *Snow* and *Dirt* in the *Winter Time*. A famous City of *Boetia* in *Greece*, built by *Cadmus*, or at least the *Citadel* of it, which was called *Cadmæa*, from him. There *Cadmus* with his *Heroes* fought: There also *Eteocles* and *Polynices* Sons of *Oedipus*, fought, one against another: and there *Hercules* the *Giant* was born, who slew the *Centaures*, the *Nemean Lion*, the Monster *Hydra*, and the wild *Boar* of *Erymanthus*, near *Thebes*, &c.

Ilium, Iliou and *Ilies*; *Lat.* from the *Gr.* from *Ilus* the fourth King of *Troy*, who enlarged it, and

gave it that Name. It is called also *Troy*, from *Tros*, the second King; founded by *Erythenius*, about A. M. 2574. The City of *Troy* in *Phrygia* in the lesser *Asia*, three Miles from the *Aegean Sea*, upon the River *Xanthus*, near Mount *Ida*. What *Hepes* fought there on both Sides, while the *Graeks* besieged it ten Years, and then raised it, 432 Years before the Building of *Rome*, is well known to all, who have read *Homer*, *Virgil*, *Ovid* and other Poets.

Line 579. *Auxiliar*; Fr. Lat. i. e. *Aiding* and *Assisting*. Here, such Gods or *Heroes*, as joined with the *Graeks* and others, against the *Trojans*. See *Homer*, *Virgil*, &c.

Resounds; Fr. Ital. Lat. i. e. *Sounds again* or *back*: What maketh a great Noise and Fame in the *Poems* and *Histories* of the *Antients*.

Line 580. *Romance*, from *Rome* or *Roman*, because the *Germans*, *Spaniards* and *French*, made a broken Language of their own, mixed with the *Latin*; and this they called *Romance*, *Ronenish* or *Roman Tongue*: to this Day, they call any *Verses* or *Poems* written in their own Language, *Romances*: As *Le Roman de la Rose*, Fr. i. e. *The Romance of the Rose*. Any *Fiction* feigned in *Fable* or *Story*.

Uther; Brit. i. e. *Admirable*. A valiant King of the *Old Britons*, called *Uther Pen Dragon*, because he wore a *Dragon*, with a *Golden Head* painted upon the *Crest* of his *Helmet*, to render him more terrible to his *Enemies*. His Son is King *Arthur*, Brit. i. e. A strong Man, King *Arthur* was crowned, A. D. 516. and was another *Hero* in old *British History*. They say, he fought 12 Battles with the *Saxons*, with vast *Valour* and *Success*. He combated also with many foreign *Knights* and *Champions*, died in the 90th Year of his Age, and 34th Year of his Reign. But the best *Historians*

Book I. MILTON'S *Paradise Lost*. 127

rians affirm that there was no such King in Britain, as *Uther Pen Dragon*.

Line 581. *Begirt*, for *Girt*; by a *Fig. of Gram.* Sax. O. E. i. e. *Girt about*; attended, accompanied, surrounded.

British, of Britain, Heb. and Phœn. i. e. the *Land of Tin*: or *Brit.* i. e. *painted*, because the old *Phœnicians* dug *Tin* out of *Cornwall*, &c. and the Old *Britons* painted themselves with *Wood*, &c. to make themselves appear more terrible in *War*, as the *Picts* in *Scotland*, and the *Wild Americans* do to this Day. The *Ile of Great Britain*, with the Old *Heroes* and *Champions* of it, by a *Fig. of Rhet.*

Armoric; Knights of *Armorica* or *Aremorica*. *Brit. Fr.* from the *Lat.* i. e. *near the Sea*.

Bretagne; *Fr.* i. e. *Little Britain*, because it was inhabited with *Britains* in *Cæsar's* Time; and others fled to it in the Time of *Vortiger*, who had bloody Wars with the *Saxons*, who came into this Island in his Reign, *A. D.* 449. And here King *Arthur* signalized himself with other *Heroes*.

Knights; Sax. Dut. Teut. i. e. *Servants*, because they were either the King's *Household Servants*, or of his *Life-Guards*; and for their *Valour* they were ennobled with *Titles of Honour*.

Line 582. *Baptiz'd*, for *Baptized*; *Lat.* from the *Gr.* i. e. *washed, sprinkled, or dipped into the Water*. A Rite of Initiation into the *Christian Religion*, instituted by *Jesus Christ* in the Room of *Circumcision*. Here, *Christians*.

Infidel; *Lat.* i. e. *without Faith*, *Unbelievers*, all *Heathens, Turks, &c.* who do not believe in *Jesus Christ*. See N. 765.

Line 583. *Fousted*; *Fr.* i. e. *Assisted*, or played at *Tilt*, which was a very antient Diversion, when the *Combatants* mounted on Horseback, armed, dorned with *Feathers* and *Lances* in their Hands,
run

run at one another a full Gallop, one on one Side, and the other on the other Side of a low Rail. This sort of Exercise (called *Jousts* and *Turnements* in the *Old French*) was first introduced into *Germany*, at *Magdeburg*, *A. D.* 835. by *Henry* called the *Fowler*, a *Saxon* Prince, who was elected *Emperor* of *Germany*, some time after *Charles the Great*; by *Manuel Comnenus*, *Emperor* of *Constantinople*, about *A. D.* 1114. by *King Henry IV.* in *Smithfield*, before the *English Nobility*, *A. D.* 1409. But was used among the *Old Saxons*, as a Trial of *Manhood* and *Innocence*; and called by them *Kamp-Fight*, now by us a *Duel* and *Combat*. *Lat. Fr. i. e.* A Fight between two Men.

Aspramont; *Lat. i. e.* A rough, rocky Mountain: a feigned Name in old *Romances*.

Montalban; *Lat. i. e.* A white Mountain. A Mountain distant 12 Miles from *Rome* in *Italy*; whereon the decisive *Combat* was fought between the three *Horatii* on the Side of the *Romans*, and the three *Curatii*, on that of the *Albans*. Some take it also for *Montaubain*, in *France*, and others, for a feigned Name in *Romances*.

Line 584. Damasco; See *N. 468*. For therein it is said that *Cain* and *Abel* the first *Heroes* fought for Life and Death, *Gen. 4. 8*.

Morocco; *Heb. i. e.* West, or *Arab. i. e.* A Government, *Gr. i. e.* Black: because it is West from *Canaan*, and the People are Black. The *Romans* called it *Mauritania*, i. e. The Country of the *Mauri*, whom we call *Moors* and *Blacks*. A large, pleasant and fruitful Kingdom in *Africa*, upon the *Atlantic Ocean*. It is 300 Miles long, and 180 Miles broad; and is divided into 7 Provinces. *Morocco* is very large and was the Capital City of it; but now *Fez* enjoys the Honour.

Book I. MILTON's *Paradise Lost*. 129

Honour. This Country contains many *Romans Antiquities* still. Here King *Juba* acted the *Hero* with *Pompey*, *Curio*, *Scipio*, *Cæsar*, &c.

Trebisond, or *Trabisond*; by the *Greeks*, *Trapeza*, i. e. a four-footed *Stool*, because it resembles that. The *Capital City* of *Cappadocia*, and the Seat of a *Turkish Governor*, near the *Euxine Sea*. This Country is said to have been the Land of the *Amazons*, afterwards the Seat of the *Parthian Empire*. *Alexis Comnenus* founded this Empire, when the *Turks* took *Constantinople* from him, *A. D.* 1204. *Muhammed the Great* took it from the *Greeks*, *A. D.* 1461. so it has continued in their Possession. The *Greeks* now call it *Romania*, through a Mistake.

Line 585. *Biserta*, or *Binserta*, *Arab.* i. e. *Scattering* or *Destroying*; an antient City of *Barbary* in *Africa*, one Day's Journey from *Tunis*, upon the *Mediterranean Sea*. It is the *Old Utica* of *Cato*; (which was in the Dominions of King *Juba*) and was first founded by a Colony of the antient *Carthaginians*. Here, the *Saracens*, who expell'd the *Romans*, by a *Fig. of Rhet.* & OBS. The Word *Barbary* comes from the *Arabic*, *Ber*, *Ber*, i. e. *Land, Land*, that is to say, it was a glorious Country. See Mr. *Morgan's Hist. of Barbary*. Page 4.

Afric, for *African*; by a *Fig. of Gram.* from *Africa*, *Arab.* i. e. *An Ear of Corn*, because it is very fruitful in *Corn* in the Vallies; or from *Ifriski*, or *Ifriskish*, an *Arabian Prince*; the *Tartars* and *Indians* call it *Magrib* and *Al Grib*, i. e. *The West*, on account of its Situation in respect to them. Its antient Names were *Olympia*, *Oceana*, *Esebatia*, *Coryphe*, *Hesperia*, *Æria*, *Ortygia*, *Ammonia*, *Æthiopia*, *Ophiusa*, *Cephania*, *Cyrene*, *Lybia*. *Africa* is the largest *Peninsula* in this Part of the World, encompassed with the Sea, except the *Isthmus*

Isthmus of Suez; which is 18 Leagues, or 64 Miles long. It is one of the four Grand Parts of the Earth, larger than *Europe*, much lesser than *Asia*, extending from N. to S. about 4800 M. and from E. to W. 4800 M. It lies almost under the *Torrid Zone*, is excessively hot, barren and sandy; very imperfectly known to the *Antients*, who thought it was not habitable, and even to us this Day, in the inland *Regions*. It was Peopled by the Posterity of *Ham*, who bear his *Curse* to this Day, for they have been always *Slaves* to other Nations, Gen. 9. 25. *Christianity* flourished there in the first Ages, *Tertullian*, St. *Augustine*, St. *Cyprian*, were glorious Lights therein; but alas now they are almost all *Heathens* and *Mahammedans*. *Christianity* was weakned by the Invasion of the *Goths*, *Saracens*, and lastly, of the *Muhummedans*, A. D. 722.

Line 586. *Charlemain*, Fr. i. e. *Charles the Great*. In the *Teut.* and *Sax.* it signifies *strong, stout, valiant*. A mighty *Hero*, a valiant and pious Prince born A. D. 742. He was King of *France*, and made Emperor of *Germany*, A. D. 800. Crowned at *Rome*, by *Pope Leo III.* with the Title of *Cæsar Augustus*, and the two headed *Eagle*; to make the *Roman* and *German Empire*, which he possessed in great Part. A victorious, learned, liberal, just and pious Prince; therefore he was dignified with the Title of *most Christian King*, which the *French Kings* have enjoyed ever since. He died peaceably at *Aix la Chapel*, Jan. 28, A. D. 814. of his Age 72. Reign 45, and was buried there. *Frederick I.* took his Body out of the Sepulchre, out of which were taken a great Number of *Reliques* and *Rarities*, which he had collected in his Lifetime; but not like the Riches found in King *David's*. See B. XII. N. 326.

Peerage,

Book I. MILTON's *Paradise Lost*. 131

Peerage, from *Peer*; *Sax. Fr. O. E.* from the *Lat. i. e. Peers*; Nobility, the great Men of a Kingdom; by a *Fig. of Rhet.*

Line 587. *Fontarabia*; *Span.* from the *Lat. i. e. A rapid Stream*. A very strong Fort and City on the *Frontiers of Spain in Biscay*, on the Mouth of the River *Ridossa*, near *St. Sebastian*, and well fortified on the Borders of *France*, which hath frequently besieged it, but in vain. ¶ *OBS.* This *Expedition and Fall of Charles the Great*, with his Nobles at *Fontarabia*; related by *Mr. John Turpin*, is intirely false and fabulous: But Poets do not regard *Exactness of History nor Chronology*, provided a *Fiction* may help them out, and please their *Readers*. For *Æneas* was 300 Years after *Queen Dido*, tho' *Virgil* makes them *Contemporary*, as *St. Austin* proves in his Book, *Of the City of God*, and *G. Hornius* in his *Area Noæ*, P. 358.

Line 588. *Compare*, for *Comparison*; *Lat. Milt.* A setting two things together, to see whether they agree or not. All our *Knowledge* is acquired by this *Means*.

Prowess; *Fr.* Valour, Might, Courage. ¶ *OBS.* Here, you have a Multitude of *Comparisons*, viz. A Tower, Sun, Moon, Eclipse, Lightning, blasted-Oaks, Pines, &c. great Ornaments to the Poem.

Line 589. *Dread*, for *Dreaded*; by a *Fig. of Gram. Sax.* Greatly feared, mightily awed and revered.

Commander; *Fr.* from the *Lat.* one who has a *Command*, and gives Orders to others, a chief Officer, a General. Here, *Satan*, by a *Fig. of Rhet.*

Gesture; *Fr. Ital. Sp. Lat. i. e.* A Carriage, a Behaviour, the Actions of a Person.

Eminent:

Eminent; *Fr. Ital. Sp. Lat. i. e. Shining out.* High exalted, far above others.

Line 592. Original; *Fr. Ital. Sp. from the Lat.* First, primitive, from the Beginning of a Thing. Hee, Satan's Glory, before his Fall.

Line 593. Excess; *Fr. Lat.* An Exceeding, Superfluity, a going beyond due Bounds.

Line 594. Obscur'd, for *Obscured*; *Lat.* Darkened, clouded, eclipsed, lessened. See N. 524. Read, *Of obscured Glory*,

Line 595. Horizontal, of the *Horizon*, *Lat. Gr. i. e. Terminating or Limiting.* A *Geog. T.* A great Circle of the *Globe or Earth*, which divides the upper *Hemisphere* of the Heavens, which we see, from the lower, that is under us; and so is the *Bounds* of our *Sight*; and near it the Air is alway more thick and gross.

Misty; *Sax. Dut. Lat. i. e. mixed*; because it is *Air mixed* with thick Vapour, i. e. full of *Mist*, that is caused by a Thickness of Vapours, a Condensation of the Air, a Fog, or Darknes. See B. XII. 629.

Line 596. Shorn, from *Shear*; *Sax. O. E. Cut, clipt.* Here, deprived of his glorious Rays; darkned; by a *Fig. of Rhet.*

Beams; *Sax. O. E.* Pieces of great Timber used in Building. Here, the Rays of Light and Heat proceeding from the *Sun*; by a *Fig. of Rhet.*

Line 597. Dim; *Sax. O. E. Obscure, dark, i. e. Darkned*, by a *Fig. of Rhet.*

Eclipse; *Lat. Gr. A. T. of Astron. i. e. A Defect*; a Loss of the *Light* of the *Sun*, caused by the Motion of the Body of the *Moon*, between Him and the *Earth*.

Disastrous; *Fr. Lat. from the Gr. of or belonging to a Disaster, i. e. Unlucky, unfortunate, from the bad Influence of the Stars.*

Twilight; q. *Two Lights.* *Sax.* An half Light in the

the Dawn of the Morning before the Sun's rising, and in the Dusk of the Evening, a little after Sun's setting.

Sheds ; *Saw*. O. E. Shews, sends forth, displays. Read, *The Sun shews forth a disastrous Twilight on half the Nations*. Here it is a Verb.

Line 599. *Perplexes* ; Lat. i. e. *Infelds*, entangles, confounds, disquiets, troubles.

Monarchs ; See N. 42. Here, any Kings or Princes upon Earth, by a Fig. of Rhet. ☞ Obs. *Astrologers* fancied that *Eclipses* portended or boaded the *Death* or *Downfal* of Kings and *Troubles* in Kingdoms, Wars, and other *Disasters*, which *perplexed* or troubled them. But in Fact, *Eclipses* were neither the *Signs* nor the *Causes* of such *Mischiefs* : So far were they out in their *Conjectural Arts*.

Line 601. *Scars* ; See B. II. N. 402. Read, *But deep Scars of Thunder had intrenched his Face*.

Intrench't, for *Intrenched* ; Fr. A Milit. T. i. e. Had cut deep Wounds like *Trenches* or *Furrows*. Here, had surrounded or digged deep into his Face ; by a Fig. of Rhet.

Line 602. *Faded* ; Dut. Fr. O. E. from the Lat. i. e. *flat*, gone or perished, decay'd.

Line 603. *Dauntless* ; Fr. O. E. Lat. from the Gr. not to be tamed ; fearless, invincible.

Considerate ; Fr. Lat. Advised, wary, circumspect.

Line 604. *Waiting* ; Dut. Teut. Watching, staying, expecting.

Revenge ; Fr. *Vengeance* ; taking Satisfaction for an Injury or Affront ; a Return, or Requital of an Injury or Affront.

Line 605. *Remorse* ; Fr. Lat. i. e. A Biting, a Conviction, a Sting of a guilty and tormenting Conscience, Sorrow for what one has done amiss, Grief, Repentance.

134 A COMMENTARY on Book I.

Line 606. *Follows*, from *Fellow*; *Sax. Dut. Teut.* i. e. *Comers after*; Companions, Equals. Here, the chief Contrivers of this Rebellion with *Satan*; and the *Followers* were his *Inferiors*; led into it by his Persuasion and Example.

Line 608. *Lot*; *Sax. Dut. O. E. Gr.* from the *Heb. Lakach*; i. e. *He took*. A Portion, a Share or Part of a Thing; Fortune, Chance, Luck or Success.

Line 609. *Millions*; *Ital.* from the *Lat.* Ten Hundred Thousands, i. e. vast Numbers, by a *Fig. of Rhet.* See N. 87.

Amerc'd, for *Amerced*; *Fr.* A Law T. Fined, punished. Here, deprived and cast out of Heaven.

In the 1st Edition it is *Amerc't*, by a *Fig. of Rhet.*

Line 610. *Splendors*; *Lat.* i. e. *Shinings*, Lights. Here, from the Brightness, Glory, or Society of the heavenly Angels.

Line 611. *Revolt*; *Fr.* A Rebellion, a Rising against a lawful King or Government. Here, for *Satan's* Apostasy from the *Almighty*, by a *Fig. of Rhet.*

Line 612. *Heaven's Fire*; i. e. The Lightning, by a *Fig. of Rhet.*

Line 613. *Scath'd*, for *Scathed*; *Sax. O. E.* from *Scathe*; i. e. *Hurt*, Damage or Injury; had scorched, singed, or burnt up.

Line 614. *Singed*; *Sax. Teut. O. E.* Scorched, lightly burnt, blasted. The same as blasted, by a *Fig. of Rhet.*

Line 615. *Heath*; *Sax. O. E.* A Plain covered with wild *Shrubs*; and *Shrubs* are also called *Heath*; because they grow upon it. *Blasted Heath*; i. e. scorched with *Lightning*, by a *Fig. of Rhet.*

Line 616. *Ranks*; *Sax.* A *Milit. T.* The streight Lines of Soldiers, standing Side by Side, by a *Fig. of Rhet.*

Line 617. *Wing*; *Sax.* A *Milit. T.* The End of each

Book I. MILTON'S *Paradise Lost*. 135

each Line in an Army drawn up in Order of Battle, on the Right and Left, by a *Fig. of Rhet.*

Line 618. Attention; Fr. Ital. Lat. An Application of the Mind or Ears to a Discourse; Heedfulness, Observation and Attention.

Mute; Fr. Ital. Sp. Lat. Dumb, speechless, silent, still; i. e. The Desire of hearing their *Commander* made them all silent.

Line 619. Assay'd, for Assayed; Fr. Endeavoured, tried, attempted. Here, *Satan* endeavoured to speak to them.

Spight; Dut. O. E. Whether one will or no, *Nolens volens*; could not help it.

Line 621. Interwove, for Interwoven; Sax. O. E. i. e. *Woven between others*; mingled, mixed, confounded, blended.

Line 622. O Myriads. ☞ *Obs.* Here is *Satan's* supposed *Speech* to his *Forces*, drawn up for Battle.

Line 623. Matchless; Sax. Teut. O. E. from the *Gr.* That may not be *matched* or equalled; incomparable, none such.

Line 624. Inglorious; Fr. Ital. Lat. Milt. i. e. *Without Glory.* Here, not mean, not contemptible or disgraceful.

Line 625. Testifies; Lat. i. e. *Bears Witness*, proves, makes evident.

Line 626. Utter; Sax. O. E. To speak, or to put Words out of the Mouth, to declare.

Line 627. Presaging; Lat. i. e. *Being wise beforehand*; foreseeing, foretelling what may come to pass afterwards.

Line 630. Repulse; Fr. Lat. i. e. *Beaten back*; i. e. A Defeat, or a Loss of the *Victory*.

Line 632. Puissant; Fr. from the *Lat.* Powerful, mighty, stout and valiant.

Exile. Fr. Ital. Lat. q. Extra Solum; i. e. out of

136. A COMMENTARY on Book I.

of the native Soil or Country. Here, Expulsion out of Heaven, by a *Fig. of Rhet.*

Line 633. *Emptied*; Sax. O. E. i. e. made *Empty*; made void. Here, dispeopled Heaven of *Wicked Angels*.

Fail. Fr. Dut. from the Lat. i. e. To *disappoint*, to frustrate. Here, Shall miss, and not be able to recover *Heaven* for evermore.

Re-ascend; Lat. i. e. To *rise up again*, to ascend, or go up again. Here, to get up to *Heaven* again.

Line 634. *Self-raised*; Sax. Milt. i. e. *Raised of themselves*. Here, raised again by their own Power, Might and Strength.

Re-possess; Lat. A Law T. To take *Possession* again, to regain a lost Estate, such as Heaven.

Native Seat; i. e. *Heaven*, by a *Fig. of Rhet.* See N. 450.

Line 636. *Monarch*; Here, *Almighty God*, by a *Fig. of Rhet.* See N. 42. and 599.

Secure. Fr. Ital. Span. Lat. i. e. *Without Care*; safe, sure, quiet, careless.

Line 637. *Repute*, for *Reputation*; by a *Fig. of Gram.* Fr. Span. Teut. i. e. *Estimation*, or valuing one highly; Fame, Credit, Esteem.

Line 640. *Regal*; Fr. Sp. Ital. from the Lat. *Royal*, Kingly, Princely State; such a Condition had *Satan* before his *Fall*. Here, God's absolute *Dominion* in *Heaven*.

Line 641. *Conceal'd*, for *Concealed*; a Verb. Fr. Ital. Sp. Lat. from the Gr. i. e. To *shut up close*; to keep close or secret. Here, did hide.

Line 642. *Tempted*; Fr. from the Lat. To allure, entice. Here, encouraged our *Endeavours* to fight against the *Almighty*.

Attempt; Fr. from the Lat. An *Endeavour*, an Undertaking, a Design. Here, the War of the *Fallen Angels* against God. & Obs. Milton often puns or plays upon Words of the same Sound, but

Book I. MILTON'S *Paradise Lost*. 137

but of a different Meaning, by a *Fig. of Rhet.*
Line 644. Provoke; Fr. Sp. Lat. i. e. To call out, to anger, urge, stir up, to challenge.

Dread; Sax. O. E. i. e. To fear very much a new War with God Almighty.

Line 646. Design; Fr. Ital. Lat. A Contrivance, Intention, Enterprize.

Line 647. Effects; Lat. Finished, brought to pass. Here, what Force or Violence could not perform, Fraud and Cunning have done.

Line 649. Overcoming half a Foe. The Poet here means, that Violence conquers the Body only; but the Mind is unconquerable, and can never be brought under Subjection thereby.

Line 650. Space; F., Ital. Lat. from the Heb. i. e. To lay open; because Time discovers all Things. A Distance either of Time or Place. Here, some Time after this, may bring forth new Worlds.

Produce; Fr. Ital. Lat. To bring forth; to create or make any Thing. Here, New Worlds.

Rise; Sax. O. E. Frequent, common and publick; i. e. A Prophecy or Fore-knowledge of the Creation of Man, was well known to the Angels, and was now ripe for the Accomplishment.

Line 651. Fame; Fr. Ital. Span. Lat. from the Gr. i. e. A Speech or Speaking; a Report, common Talk. Here, a Tradition among the Angels, by a Fig. of Rhet.

Line 652. Intended; Fr. Sp. Ital. Lat. i. e. To incline or bend to do a Thing; he designed, purposed or decreed to create more Worlds.

Create; Fr. Ital. Brit. Sp. Lat. Gr. from the Heb. Bara, i. e. He made. To command; because it was done by a Word or Command. To make Things out of nothing, or of no pre-existent Matter, (for Matter could not make itself) is the Act of Omnipotence only: For what can Omnipotence not do?

Plant. Fr. Sem. Dut. Lat. A T. of Gardning.
 Properly to set young *Plants*, *Trees* or *Herbs*.
 Here it is a *Verb*; to people the whole *Earth*
 with *Mankind*, by a *Fig. of Rhet.*

Line 653. Generation: Fr. Ital. Lat. A Begetting
or Production of Things by a natural Way.
 Here, *Mankind*, by a *Fig. of Rhet.*

Line 654. Equal, for Equally; by a Fig. of Gram.
Lat. Like, even, just. Here, in like Degree
as much as others.

Sons of Heaven; i. e. The Holy Angels in Heaven,
by a Fig. of Rhet.

Line 655. Pry; Fr. from the Gr. To espy, look
curiously, enquire narrowly into. Here, to look
or peep into Heaven. See 1 Pet. 1. 12.

Line 656. Eruption; Fr. Lat. i. e. A Breaking or
Bursting out by Force or Violence. Here, a
Sally, as when the Besieged issue out and fall on
the Besiegers, and destroy them: So the Fallen
Angels might push into Heaven at once.

Line 658. Bondage, from Band; Sax. O. E. An
Obligation, Slavery, Servitude. Here, in the
Abyss of Hell.

Line 660. Mature; Fr. Lat. i. e. To make ripe.
Here, to bring Designs into Perfection, to ac-
complish them. ¶ Obs. A Transposition of
Words, read thus, But a full Counsel and good
Deliberation among us must bring those Thoughts to
Perfection.

Line 661. Submission; Fr. Lat. i. e. A putting
eye under another; a Yielding, Subjection, Hu-
miliation. ¶ Obs. Here of is left out; i. e.
Who can think of yielding to our Adversary?

Line 662. Open or understood; i. e. Proclaimed or
designed War.

Line 663. He; i. e. Satan, who now finished his
long Speech.

Confirm;

Book I. MILTON'S *Paradise Lost*. 139

Consent; *Fr.* *Lat.* i. e. *To strengthen together, to*
back, to agree to, to approve of a Proposal.

Line 655. *Blaze*, *Sax.* *O. E.* The Flaming, Flash
of a Torch, Candle or Fire. See N. 194.

Line 666. *Illumin'd*, for *Illuminated*, by a *Fig.* of
Gram. *Fr.* *Lat.* i. e. *To pour in Light, to illu-*
minate. Here, did enlighten, made Light in
Hall. See N. 23.

Grapp'd, *O. E.* *Grappled*, seiz'd or taken hold of
by the Hand, boldly, quickly and furiously.

Line 688. *Clash'd*, for *Clashed*, *Dut.* *O. E.* from
the *Gr.* made a confused Noise. Here, did beat
upon the Shields.

Din. *Sax.* *Dut.* *Teut.* *O. E.* from the *Gr.* i. e.
A *Tour*; a Word formed from the *Sound*, that
is made upon *Ment* or a hollow Vessel: A
Noise, i. e. The Devils beat the Alarm of
War upon their Shields, with a dreadful Noise.
Words of the same Sense, by a *Fig.* of *Rhet.*

Line 669. *Hurling*; *Sax.* *O. E.* q. *Whirling*.
Throwing Things with great Haste and Vir-
lence out of one's Hand. See N. 45.

Defiance; *Fr.* *Lat.* i. e. *An Unking, a Challenge,*
outbraving, a Daring or provoking.

Line 670. *There stood* 13 *Obs.* Here is another
Digression, full of *Elevation* and *Comparisons*.

Grisly, or *Grisly*; *Sax.* *O. E.* Ugly, frightful to
behold, terrible. Here, wither'd, grim, ghast-
ly. See N. 821.

Line 671. *Belch'd*, for *Beked*; *Sax.* *O. E.* A
Word form'd from the Sound of *babbling Winds*.
Here, did break or burst out with Fire, like
Ætna or other *Vulcanes*; throw out Fire in
Abundance.

Entire; *Fr.* from the *Lat.* *Intiger*. Whole, per-
fect, complete, all of a Piece.

Line 672. *Glossy*; *Sax.* *Teut.* *O. E.* from *Gloss*; i. e.
A Lustre and Brightness; bright and shining Fire.
Scarf;

Scurf; *Sax. O. E.* A thin, dry and whitish Scab raised upon the Skin of Men, Beasts, &c. Here, the Surface of that imaginary *Hill* in *Hell*.

Line 673. *Metallic*; Belonging to *Metal*. See N. 540. i. e. In the Entrails of that *Hill* the Poet feigns that in *Hell* there were *Mines* of *Combustible Metals*.

Ore, or *Oar*; *Fr. Sax. Metal* just dug out of the *Mines*, and not refined.

Line 675. *Numerous*; *Fr. Lat.* A great Number, many. See N. 87.

Brigade; *Fr. Ital.* A *Milit. T.* A Party of Soldiers either of Horse or Foot; not fixed to a certain Number. Here, a Multitude of *Devils*, and *Mammon* is their *Brigadier* or chief Commander, by a *Fig. of Rhet.*

Line 676. *Pioneers*, or *Pioniers*; *Fr. A Milit. T.* Labourers, going before an Army, to dig up *Trenches*, to level *Ways*, undermine *Castle*, &c. Here, *Infernal Devils*.

Line 677. *Fore-run*, *Sax. O. E.* i. e. To run before. A *Milit. T.* To march, travel, or walk before. *Trench*, *Fr. A Milit. T.* i. e. To cut, to cast up *Ditches*, to raise *Trenches*. See N. 601.

Line 678. *Rampart*; *Fr. A T. of Fortif.* The Wall of a Castle, a great massy Bank of Earth, raised to stop the Enemies great Shot; a Trench or Defence against an Enemy.

Mammon; *Phoen. Carthag.* from the *Heb.* i. e. *Riches*. The God of Plenty and Wealth among the *Phœnicians*, *Hebrews*, &c. The *Pluto* of the *Greeks* and *Romans*. He is beautifully painted in the ten following Lines; and his *Name* is repeated, to add the greater Force to the Sense, by a *Fig. of Rhetoric*.

Line 679. *Erected*; *Lat.* i. e. raised up; streight, upright; i. e. *Mammon* was the vilest and blackest

Book II. MILTON'S *Paradise Lost*. 141

est Devil of them all, and farthest from any Uprightness and Integrity, by a Fig. of Rhet.

Line 681. *Bent*; *q. Bended*; *Sax. i. e. Bowed down or crooked*; inclined, looking downwards to the Earth for Riches, on which Adam sets his Affections, as all Adamantite or Castus Men continually do.

Line 682. *Pavement*; *Ital. Sp. Lat. i. e. Beaten or trod on*; a paved Floor, a Causeway, a Ground-Room in a House. Here, the Floor of Heaven, represented by St. John to be paved with pure Gold, which Adamant liked best. See Revel.

21. 21.

Line 683. *Divine*; *Fr. from the Lat. A Theolog. T. belonging to God, heavenly, spiritual.*

Line 684. *Vision*; *Fr. Ital. Sp. Lat. i. e. A Sight. A Theolog. T.* Here the Beholding and Enjoyment of God's glorious Presence in Heaven hereafter. See N. 455.

Beatific; *Fr. Ital. Lat. i. e. Making happy. A Theol. T. Blessed*; for *Beatific Vision* or *Blessed Sight*.

Line 685. *Suggestion*; *Fr. Ital. Lat. i. e. A Prompting or putting into one's Mind.* Here, the Information of Adamant.

Line 686. *Ransack'd*, for *Ransacked*; *Fr. Sax. O. E. Lat. i. e. To put into Sack or Bag.* Here, searched out narrowly, examined the deep Bowels of the Earth for Riches.

Line 687. *Rifted*; *Fr. Dut. Pillaged, plundered and robbed.* Here, searched into the inward Parts of the Earth, to find out Gold and other Riches, which had been lain there still: Both Words are of the same Signification, by a Fig. of Rhet. See Ovid. Met. 1. *Effunditur opes*, &c.

Line 689. *Spacious*; *Fr. Lat. of a large Extent*; broad, wide. See N. 630.

Wound; *Sax. Dut. Teut. An Anat. T. A Breach*
in

142. *A COMMENTARY on Book I.*

in the Parts of the Body. Here, a Hole, an open Pit in that *Hill*, by a *Fig. of Rhet.*

Line 690. Ribs; Sax. An Anat. T. Properly the Side Bones of the Body in Men, Beasts, Birds and Fishes. Here, the Ore of Gold dug out of the Bowels of the Earth, by a Fig. of Rhet.

Line 692. Bane; Sax. O. E. Poet. q. Vane, from the Lat. i. e. Poison, Murder, Ruin, or Destruction. Here, Gold, Silver, and other Riches, the Root of all Evil.

Line 694. Babel; Heb. i. e. Confusion: Because God there confounded the Language of those impious Builders of that Tower. Gen. 11. 1—10. From thence comes Babbble; i. e. To speak Nonsense, or Words that are not understood by other Men.

Works; i. e. The Walls of Babylon and the Pyramids of Egypt near Memphis, which are two of the Seven Wonders of the World; lasting and mighty Monuments of Human Art and Power; but in nothing comparable to those of the Fallen Angels, as appears from their Infernal Hall in Hell.

Memphian, of Memphis; The Metropolis of Egypt. Here, the Kings of Egypt, by a Fig. of Rhet. See N. 307.

Line 695. Monuments; Fr. Ital. Lat. q. Monishments. Here, Memorials, Tombs, Statues or Pillars, erected to preserve the Memory of some famous Persons or Actions. ¶ Obs. Before the Invention of Writing, such Monuments were of great use, viz. Jacob's Pillar at Bethel, Gen. 28. 18. The 12 Stones which Joshua took out of Jordan, and set up in Gilgal, Josh. 4, &c.

Line 697. Reprobate; Ital. Span. from the Lat. i. e. Rejected or cast off. A Theol. T. Here, wicked, evil, Fallen-Angels, despised and abhorred.

Book I. MILTON's *Paradise Lost*. 143.

horred of God for their Sin. Read, *Reprobate Spirits*, by a *Fig. of Rhet.*

Line 698. *Incessant*; Fr. Lat. i. e. *Without ceasing* or resting, continual, uninterrupted, unwearied. *Toyl*, or *Toil*; Sax. Dut. O. E. *Vast Labour*, *Drudgery*, much Pains and Labour.

Line 699. *Innumerable*; Fr. Ital. Span. Lat. i. e. *Not to be numbered*; without *Number*, numberless: For *Copthus* King of *Egypt* employ'd 370,000 Men, for 20 Years in building one of those *Pyramids*. Read, *innumerable Hands*, i. e. *Labourers*, by a *Fig. of Rhet.*

Line 700. *Cells*; Brit. Teut. Ital. Lat. i. e. *Hid*, or from the Heb. i. e. *Shut up*: Because therein Things are *concealed* and *Shut up*, for Safety and Security, unseen, dark Places below, *Cellars*. Here, *Pits in Hell*.

Line 701. *Veins*; Fr. from the Lat. An Anat. T. little Vessels or Canals in the Bodies of *Men*, and all *Animals*, which convey the *Blood* thro' their Bodies, by perpetual *Circulation*. Here, Streams of *Melted Fire* running for ever in *Hell*, by a *Fig. of Rhet.*

Line 702. *Sluic'd*, for *Sluced*; Dut. O. E. from the Lat. *Drained*, let out or in, flowing in Abundance like a Flood. Here, a *Stream of Melted Fire* issuing from the *Lake in Hell*, by a *Fig. of Rhet.*

Line 703. *Massy*; Fr. Lat. i. e. *Lumpish*; solid, weighty, heavy; a fit Epithet; for *Gold* is the heaviest of all *Metals*.

Line 704. *Sev'ring*, for *Severing*; Lat. i. e. *Separating* from others, parting two Things asunder. Here, parting the *Gold* from the *Ore*.

Scumm'd, for *Scummed*; Fr. Lat. To take off the *Scum*, Froth and Dross swimming upon the Top.

Bullion; Fr. Gr. O. E. A Lump of *Gold* or *Silver Dross*,

Dross, when it is somewhat refined; when taken just out of the *Mine*, it is called *Ore*, or *Gold Dust*; *base Money*.

Dross; *Sax. Dut. O. E.* The *Scum*, or useless Parts of *Metals*, refined from the fine *Ore*.

Line 706. *Mold*, or *Mould*; *Sax. Spam Lat.* An Heap of *Earth* cast up together. Here, Heaps of *Metal* of various Forms and Shapes.

Line 707. *Conveyance*; *Fr. Lat. i. e.* Gathering together. A carrying or sending to another Place.

Hollow; *Teut. Dut. Sax. O. E.* from *Hole*. Here, low, deep, empty, void Space in *Hell*.

Nook; *O. E.* A Corner of a Room. Here, a private Place in *Hell*; by a *Fig. of Rhet.*

Line 708. *Organt*; *Lat.* from the *Gr. i. e.* The Instrument: A *Music T.* A *Musical Instrument*; so called, because it is esteemed the chiefest and principal of all *Musical Instruments*: In *Heb.* the Name of it signifies *Lovely* and *Delightful*. It was one of the first in the World, invented by *Tubal*, *Gen. 4. 21.* and very much used by the *Antients*, *Job 21. 12. Psal. 150. 4.*

Line 710. *Fabric*; *Fr. Lat. A T. of Archit.* Any Building or Great House. Read *Huge Fabric*, i. e. A very large and mighty Building, viz. the *Pandæmonium*, by a *Fig. of Rhet.*

Line 711. *Exaltation*; *Fr. Sp. Ital. Lat. A Phil. T. i. e.* Drawing up; a Vapour, Mist, Fog, drawn up from the moist Earth into the Air, by the Influence of the Sun; viz. *Mist, Dew, Hail, Hoar Frost, &c.*

Line 712. *Dulcet*; *Lat. Milit.* A *Music T.* Sweet, pleasant to the Ear, charming and delightful.

Symphonies; *Lat. Gr. i. e.* Agreements of Voices or Tunes. A *Music T.* The melodious Harmony of *Music*, which we call *Concerts*, from the *Lat. i. e.* Strivings together, who can sing best.

Line 713. *Pilasters*; *Fr. Ital.* from the *Lat. i. e.*

Book I. MILTON'S *Paradise Lost*. 145

Little Pillars. A T. of Archit. A kind of square *Pillar* made to jut out of the Wall of any curious *Fabric*. ☞ *Obs.* Here, our *Poet* paints this *Infernal Hall* in the noblest *Terms* of *Architecture*; with all the *Beauties* of *Rhetoric* and of his own pregnant and superlative *Imagination*; to Admiration. ☞ *Obs.* Also many *Terms* of *Architecture* here, which are all from the *Greek*: because *Architecture* was first invented and very much improved by the *Greeks*: because the *People* of *Asia* and *Africa* lived first in *Tents*.

Line 714. Doric; Fr. Lat. Gr. i. e. of or belonging to the Dories. See N. 519. A T. of Archit. It is one of the five *Orders* of *Architecture*, from *Dorus* King of the *Dorians* in *Achaia*, who built a magnificent *Temple* to *Juno* at *Argi*, which was the first *Model* of this *Order*.

Line 715. Architrave; Fr. Gr. i. e. The Chief Head of a Pillar. A T. of Archit. It is a moulding next above the *Chapiter* or *Head* of a *Column*, or *Pillar*.

Line 716. Cornice, or Cornish; Fr. Lat. from the Gr. A Horn. A T. of Archit. It is the third or highest *Part* of the *Freeze*, extending out like an *Horn* or *Point* in *Building*.

Freeze, or Frieze; Fr. i. e. A Ruff or Fringe. A T. of Archit. It is the round and broad *Band* of a *Pillar*, between the *Architrave* and the *Cornice*.

Bossy; Fr. belonging to a Boss, i. e. a Knob or Stub swelling out. Another T. of Archit.

Sculptures; Fr. Lat. Engravings or Carvings: A T. of Archit. Certain *Ornaments* on the *Fronts* of any grand and noble *Buildings*.

Grau'n, for Graven; Sax. from the Gr. i. e. Written; cut or carved upon Stone, Wood, &c.

Line 717. Roof; Sax. Dutt from the Gr. i. e. A Cover. A T. of Archit. The *Covering* or *Top* of
O 10

an House or Building. Here, the Top of the *Infernal Palace*, by a *Fig. of Rhet.*

Fretted; *Ital. Fr.* from the *Lat. A. T. of Archit.*

An Ornament of two *Lists* interwoven and at an equal Distance, with several *Breasts* and *Indentures*, i. e. All this Workmanship was of pure solid Gold.

Babylon; *Heb.* from *Babel*, i. e. *Confusion*. See

N. 694. A very noble and antient City in *Chaldea*, upon a vast Plain, built near the old *Tower* upon the *Euphrates*: It was founded by *Nimrod* before the Separation and Confusion of *Languages*, Gen. 10. 10. therefore that Country is called the *Land of Nimrod*, Micah 5. 6. But was augmented, beautified and fortified by *Ninus*, *Semiramis*, *Nebuchadnezzar*, &c. And that's the Reason, why several *Historians* ascribe the *Founding* of it to different *Princes*. It was the *Metropolis* of *Affyria*, till *Seleucia* eclipsed the *Glory* of it, and the first Seat of *Monarchy* in the World. The *Walls* of it were 60 Miles in Circuit, 50 Cubits high, and 87 Foot thick, so that several *Coaches* might pass upon them; and esteemed one of the seven *Wonders* of the World. This was the oldest, largest, most magnificent and famous City upon Earth; till it was ruined by *Cyrus*, *Darius*, *Seleucus*, *Grades* and *Alexander the Great*; he took it, found immense *Treasures* therein, staid a whole Year, and died there. It is about 40 Miles South-East from *Bagdat*, which is upon the *Tigris*, and is often mistaken for the *Old Babylon*; and about 680 Miles from *Jerusalem* Eastward. It hath been ruinous Heaps, and Den of wild, savage Beasts, Serpents, and other venomous Creatures for many Ages past; so that *Travellers* dare not approach it, as *Jeremiab* and other *Prophets* foretold; because of the *Idolatry*, *Cruelty*, *Oppression*,

Book I. MILTON'S *Paradise Lost*. 147

Sen, Pride and other heinous Crimes of it's Inhabitants.

Line 718. *Alcaira*, or *Alcatera*; Arab. i. e. *Victorious* or *triumphant*; because *Muammar* founded it in the *Ascendant* of *Mars*, who conquers the World. Others from *Al*, the, and *Kir*, City, i. e. *The City*, by way of *Eminence*. The *French* call it, *Grand Cairo*, i. e. *The great City*. It is the chief City of *Egypt* now, built out of the Ruins of the old *Memphis*, on the East Side of the *Nile* (but *Memphis* stood on the West Side, and a little below it) above the first *Division* of that River. Old *Cairo* was upon the Bank of the River, but new *Cairo* is about three Miles from it. See N. 307.

Magnificence; Fr. *Lat.* Greatness, Grandeur, Sumptuousness, i. e. All the most stately Buildings of Men upon Earth could not compare to this *Palace of the Devils*, in many Circumstances.

Line 719. *Inshrine*, or *Enshrine*; Sax. O. E. i. e. *To bury*. For the *Tower of Belus* and the *Pyramids of Serapis* were designed *Monuments* for *Tombs* of the *Affyrian* and *Egyptian Kings*. See N. 388.

Line 720. *Belus*; Heb. i. e. *Lord*. The Son of *Nimrod*, the second King of *Babylon*; and the first Man that was *deified* after Death. He began to reign, A. M. 1879, and died A. M. 1914.

Serapis; Heb. i. e. A Prince or Ox. The same as *Apis*, in the *Old Egyptian Language*, from *Ab*. Heb. i. e. A Father. For *Joseph* said, *I am a Father to Pharaoh*. Gen. 45. 8. An antient King and God of *Egypt*, thought to be *Joseph* in Fable; being represented with the Figure of an Ox, with the *Sun* and *Moon*; and as a Youth with a *Busket* and a *Cup*. All this agrees exactly to the Character and Station of that worthy Deliverer

liverer of their Nation, and provident Statesman.

Herodot. lib. 3. c. 28. Diodor. Sicul. 1.

*Line 721. Assyria; Heb. i. e. Blessed; from As-
sur the Son of Sem. Gen. 10. 11, 12. A large
and fertile Country in Asia, joining to Chaldaea,
Mesopotamia, Armenia, &c. where the first
grand Monarchy was founded about 115 Years
after the Flood; and continued for 1300 or 1400
Years: Then it fell into the Hands of the Baby-
lonians, Ninevites, Medes, Persians, Greeks, Ro-
mans, and now of the Turks successively.*

*Line 722. Luxury, or Luxuriousness; Lat. i. e.
Looseness of Life. All Superfluity and Excess of
Carnal Pleasure, occasioned by Fulness of Bread;
Riot; wherein the Old Assyrians and Egyptians
abounded above other Nations. See N. 498.*

*Pile; Fr. Lat. Gr. from the Persian; i. e. A Gate
or Building. A T. of Archit. Any Edifice. Here,
the Infernal Palace, by a Fig. of Rhet.*

*Line 723. Stately; Dut. Sax. O. E. from State;
Lat. i. e. grand, pompous, magnificent.*

*Line 724. Fold; Sax. O. E. Folding-Doors; all of solid
Brass; and such were much in Use among the
Ancients of all wealthy Nations.*

*Line 726. Level; Sax. O. E. from the Lat. A
T. of Architect. Even, plain or flat.*

*Arched; Lat. i. e. Bending in the Form of a Bow,
when bent. A T. of Architect. A vaulted Top
of an House, made for Strength.*

*Line 727. Pendant; Fr. Lat. Hanging; i. e. Ma-
ny Rows of shining Lamps hang from the vaulted
Ceiling or Top of that Hall, by a most curious
Art and Contrivance.*

*Subtile; Fr. Lat. Here, Small, fine, not to be
discerned by the Eye of a Beholder.*

*Magic; Persian, Arab. To search out by the
Force of Fire; and also Study, Wisdom, Learning,
and Natural Philosophy among the antient Per-
sians:*

fiats : For *Magic* was first brought into Greece from them, by *Oethanes*, who came into Greece with *Xerxes*, A. M. 3524. But from the Abuse of the Thing this *Word* came into a bad Sense, and now denotes the *Black Arts*. Such was this *Art* of the *Devils* in contriving this grand *Edifice* ; *Witchcraft*, *Necromancy*, &c.

Line 728. *Starry* ; Belonging or like to a *Star* ; Sax. *Dat. Lat. Gr.* from the *Heb.* i. e. A *Fire*, or a bright shining *Globe* in the *Heavens*. See B. 12. N. 360.

Lamps ; *Fr. Lat.* from the *Gr.* i. e. *Shining Lights* made with burning *Oil*, which shines thro' a *Glass*, as a *Star* in the *Air*.

Blazing ; *Teut. Sax. O. E.* *Flaming*, shining, giving a *Blaze*, or *Light*, as a *Torch* blown by the *Winds*. See N. 194.

Crosses ; *Sax. Dut. O. E.* *Large Lanthorns* fix'd on *Poles* ; blazing *Lights* in an *House*.

Line 729. *Naphtha*, or *Naptha* ; *Lat. Gr.* from the *Chald.* i. e. *Dropping* ; a *Kind* of *fat*, *chalky* and *bituminous Clay*, of a *dark Colour*, that takes *Fire* sooner than *Brimstone* ; it will draw *Fire* to it from afar, and is not soon quenched. Famous *Springs* of it are at *Baku* in *Persia* ; they use it instead of *Lamp Oil*, and in their *Fireworks* : It yields a great *Revenue* to the *Emperor* of *Persia*.

Asphaltus ; *Lat. Gr.* i. e. *Unextinguishable*. A *Kind* of *fat burning Clay*, like *Pitch*, found in *Pits*, and abounding near *Sodom* and *Babylon*. It was used instead of *Mortar*, in building the *Tower* and *Walls* of *Babylon*. *Gen.* 11. 3. From thence the *Lake* of *Sodom* is called *Asphaltites*. See N. 411.

Yielded ; *Sax. O. E.* i. e. *To pay* or *perform* ; granted, produced, sent forth.

Line 730. *Sky* ; *Dan. Sax. O. E.* from the *Gr.* i. e. A *Shining*

Shining or a *Shadow*; the Firmament, Air, the Starry Heavens.

Multitude; *Fr. Ital. Sp. Lat. i. e. Many*; a great Number, or Company of People. Here, of those *Infernal Spirits*. See N. 87.

Line 732. *Architect*; *Fr. Ital. Sp. Lat. from the Gr. i. e. A Master-Builder*. Here, *Mulciber*, by a *Fig. of Rhet.*

Line 733. *Towered*; *Sax. from the Lat. i. e. Rising up like a Tower*; like a Castle; lofty and high.

Structure: *Fr. Ital. Lat. Any Building*; i. e. lofty Buildings adorned with beautiful *Towers, &c.*

Line 734. *Sceptred*; *Fr. Dut. Teut. Sp. Lat. from the Gr. i. e. Having Scepters*; dignified like *Kings and Monarchs*, that used such an *Ensign* of their Royal Dignity, from the Beginning to this Time. Here, *Holy Angels* in Heaven. See B. VI. N. 729.

Residence; *Fr. Lat. i. e. A Place of Abode*; an Habitation, a Dwelling-Place, a Seat.

Line 735. *Supreme*; The Highest i. e. *God Almighty*, by a *Fig. of Rhet.* See N. 248.

Line 736. *Exalted*; *Fr. Lat. i. e. Lifted or carried up on high*; advanced, promoted to Honour and Authority.

Line 737. *Hierarchy*; *Fr. Lat. from the Gr. i. e. A sacred Government*. A *Theolog. T.* Here, the most glorious Government of the *Holy Angels* in Heaven. It consists (as some say) of 9 Orders, which are divided into the Highest, Middle and lowest, viz. 1. *Seraphims, Cherubims, and Thrones*. 2. *Dominions, Principalities, and Powers*. 3. *Virtues, Angels, and Arch-Angels*. The Holy Scriptures (especially *St. Paul, Coloss. i. 16.*) mention those *Degrees of Holy Angels*: But *Dionysius the Areopagite*, and the *Schoolmen*

Book I. MILTON'S *Paradise Lost*. 151

Schoolmen explain and rank them as distinctly as if they had been in Heaven and seen them. And doubtless, there is as much Variety in the *Angels*, as there is among Men, Animals, Plants and Flowers; whereof there are not two of a Kind, in every Respect alike; which is a lively Demonstration of the infinite *Wisdom* and *Power* of the *Maker*. Most of those *Terms*, mentioned by our *Poet*, are explained in this *Commentary* in their Places.

Orders; *Dut. Fr. Lat.* from the *Heb. Adar*, i. e. To put in Order. Here, divers *Degrees* or Ranks of *Heavenly Angels*; a Resemblance of which there is among the *Fallen Angels* still.

Line 738. *Unador'd*, for *Unadored*; *Milt.* from the *Lat.* i. e. Not worshipped; without Worship. Here, *Mulciber* was not without *Adoration* and *Divine Worship*, falsely paid to him in *Greece* and other *Heathenish Nations*. See N. 323.

Line 739. *Ancient* rather *Antient*; for we write *Antiquity*; *Fr.* from the *Lat.* i. e. *Before us*; Old, of long standing, in former Times, long ago. Here, old *Greece*.

Greece; *Lat.* from the *Gr.* from *Græcus* Son of *Cærops*, who was one of the first Kings of it. An antient and noble Country in *Europe*, upon the *Mediterranean* and *Ægean Seas*; and highly celebrated in *History*. See N. 508.

Ausonian, of *Ausonius*; because *Ausonius* the Son of *Ulysses* by *Calipso*, is said to have reigned there. A part of *Italy* between *Benevent* and *Cales*. But afterwards in later *Authors* and here, this Word denoted all *Italy* in general, by a *Fig. of Rhet.*

Line 740. *Mulciber*; *Lat.* i. e. A *Melter* or *Softener* of *Iron*. *Vulcan*, *Jupiter's* Son and Founder, and God of the *Smiths*. *Vulcan* is *Tubal-Cain*, *Gen.* 4. 22. His falling from *Heaven* is nothing else, than the *History* of the *Fallen Angels*, dress'd up in a poetical *Fable*, which they

they had by long Tradition from Noah, Moses, &c. and from thence it spread over all the World. *Vulcan* was a famous Master-Smith of *Levoni*. But here, he is taken for *Satan* and *Devil*, whom *Milton* feigns to be the Architect or Head-Workman of the *infernal Palace*.

Line 741. *Fabled*; *Lat.* i. e. *Related in Fables, Fictions, feigned Stories or Tales* under a *Mistake*. See N. 297.

Line 742. *Shew*; *Sax.* *Mitt.* clear, quite out) thro' the Middle of a Thing. B. VI. N. 325.

Chrystal, or *Crystal*; *Pr. Ital.* *Sp. Brit. Lat.* from the *Gr.* i. e. *Water frozen*. A very bright transparent Stone, resembling *Ice*. Here, *Crystalline*, as clear as *Chrystal*; bright, shining, glorious. This Stone is found in Germany, *Bohemia*, *Hungary*, *Portugal*, and *Cyprus*.

Battlements, from *Rattle*; *Sax.* A T. of *Arbit.* Towers and Ornaments raised upon the Tops of high Walls or Houses, for Ornament, Prospect or Defence; the glorious, clear and light Rounds of Heaven, by a *Fig. of Rhet.*

Line 745. *Drop*; *Sax.* *Tent.* *Q. E.* Fall plump down (as a Drop of Water doth) and directly from the Sky or the Heavens.

Zenith; *Anab.* i. e. The Crown of the Head. An *Astron. T.* That Point of the Heavens, which is directly over our Heads, wherever we stand; others call it the *Vertical Point*, from the *Lat.* and of the same Signification. The opposite Point is called *Nadir*; and it is just under our Feet, i. e. *Vulcan* fell directly down from Heaven.

Falling-Star; *Sax. Gr.* A *Philos. T.* It is a *Fiery Meteor*, gender'd in the Air; which appears like a *Sky-Rocket*, and flyeth about; but when the sulphureous Spirits of it are consumed, it falleth, flashing like a *real Star*; therefore the *Vulgar* fancy

fancy it to be one, which is really impossible in *Nature*. See N. 728.

Line 746. *Lemnos*; *Lat. Gr. i. e. Well fixed and abiding*. A large Island in the *Archipelago*, 600 Miles round, opposite to Mount *Athos*, dedicated to *Vulcan*: because in his Fall, the *Poets* say, he pitched there, continued in it, wrought at the Trade, and made *Jupiter's* Darts. Here he had a *Temple*, and was adored as a God; The *Fire* that breaks out of a scorched Mountain that burns up the Ground, so that no Grass nor Plant grows up to Perfection, but withereth; and makes a hideous Noise thereabout, gave Birth to this *Fable*. It is now called *Stalimine* corruptly by the *Turks*. See N. 740.

Ægean; Of the *Ægean Sea*: from *Aigaiou*, *Gr. i. e. Full of Surges and Waves*. Some call it the *Archipelago*, *Gr. i. e. The Grand Sea*; because they know not a greater Sea than it; and the *English Sailors*, by Contraction, the *Archies*. It is a very tempestuous Sea between *Asia* and *Greece*, because of the contrary Winds; it runneth from the *White Sea* into the *Mediterranean Sea*, and hath a vast Multitude of Islands, whereof *Lemnos* is one.

Isle, contracted from *Island*. See N. 205. Here, the *Ægean Isle*, for *Lemnos*; by a *Fig. of Rhet.*

Relate; *Fr. Ital. Span. from the Lat. i. e. Brought back*. To report, to give an Account of, to tell, *i. e.* The old *Poets* affirm or tell us this Story of *Vulcan*.

Line 747. *Erring*; *Fr. Ital. Span. Lat. Mistaking*; not knowing the true original Account of the *Fall of Angels*; the *Heathen Poets* turn it into this *Fable of Vulcan* or *Mulciber*. See B. II. N. 348.

Rout; *Brit. O. E.* A Multitude of People in Confusion, a Squabble or Mob; the Defeat of an Army. Here, the Confusion of the *Fallen Angels*; by a *Fig. of Rhet.*

Line

Line 748. *Ought*; *San. O. Fr. Something*, any thing. Here, nothing.

Assailed, for *Assailed*; *Fr. Ital. Span. Lat. from the Gr. i. e. To the Malin. Vailg. Provailed*. Here, served, was advantageous, profitable, or an Honour to him.

Line 749. *'Escape*, for *Escape*; by a *Fig. of Gram.* *Fr. Ital. Span.* To make an *Escape*, to flee away, i. e. *Satan* did not get off, had no manner of Advantage by his former glorious *Acts* in Heaven before the *Fall*, all that was, erased.

Line 750. *Engines*; *Fr. Dut. Ital. Span. Lat. i. e. Wit.* Any mechanic Instruments made with Contrivance or Wit to raise or fix weighty Things. Here *Satan's* cunning Tricks, Policies or Contrivances; by a *Fig. of Rhet.*

Headlong; *Sax. i. e. Along with the Head*, the Head foremost, all in a Piece, thrown down, drest, hung out.

Line 751. *Industrious*; *Fr. Span. Ital. Lat. i. e. Laborious*, diligent, pains-taking.

Line 752. *Mean while* & *Obs.* Here, a Council of Devils is called in *Hell*.

Herald's; *Fr. Ital. Sp. Sax. Tent. Lat. q. Herus altus*, i. e. An high Master, an old Man in Arms, or Champion of the Army; from the *Tent. Officers* at Arms, employed formerly by Kings to denounce War, to proclaim Peace, and to perform Marriages, Funerals, and other grand Affairs of Nations. *Heralds* were esteemed sacred and inviolable among all Nations. Here, some Messengers of the Fallen Angels, supposed by our Poet, to proclaim their Council in Pandemonium. He calls them winged, to denote their vast and unexpressible Swiftmess.

& *Obs.* *Heraldry* was first discovered by God himself, when he ordered the Encampings of the several Tribes, under their Standards, Numb.

Book I. MILTON'S *Paradise Lost*. 55

Line 753. *Soverign* (In the first Edit. *Sov'ren*, which is wrong; *Fr.* *Absolu* Absolute, Supreme, Chief. A Monarch.

Ausé; i. e. full of *Awe*, *Ser.* O. E. *Tæd*. Full of Dread, fearful, majestic.

Ceremony; *Fr.* *Ital.* *Sp.* *Lat.* *Test.* from the *Lat.* i. e. *Holy*. A Rite or Custom, Formality. Here, Pomp, Grandeur and Show.

Line 754. *Proclaim*; *Lat.* i. e. To cry out, to publish with a loud Voice, to declare publicly and before many.

Line 755. *Solemn*; Here, publick, extraordinary great, and pompous. See N. 557.

Council; *Fr.* from the *Lat.* i. e. A Convocation. An Assembly of Counsellors, or chief Persons of a Nation, met to consult about publick Affairs. Here, of the Devils in Hell.

Line 756. *Pandemonium*; *Milt.* from the *Gr.* i. e. *All-Devils-Hall*. The Infernal Court or Palace of all the Demons or Devils. *Obs.* Milton's pregnant Imagination, Wit, Elocution and Learning in the Composition and Description of this Court, have far outdone *Ovid's*, in his Description of the Palace of the Sun, and of all other antient Poets: so that nothing extant among them comes up to this.

Capital; *Fr.* *Lat.* i. e. of the Head. A Geog. T. The chief City of a Nation. The Royal Seat, as London, Paris, Vienna, &c. Here, the grand Palace of Satan and his Peers. *High Capital* is a beautiful Epithet, by a Fig. of Rhet.

Line 757. *Summons*; *Fr.* from the *Lat.* i. e. A giving Notice. A Citation before a Council or Court. The Appearance of all together.

Line 758. *Square*; *Lat.* i. e. drawn up in a Square, made Square. Here, full, complete, and in a good Order.)

Regiment;

Regiment; *Fr. Lat. i. e. A Government. A Milit. T.* A Body of several Troops of Horse and Foot Soldiers, consisting of many Companies; sometimes of 300, 800, and also of 2000, and sometimes of 6000 Men under a Colonel. Here, Companies of Devils, under their various Chiefs, by a *Fig. of Rhet.*

Trooping; *Milit. Fr. Sp. from the Lat. A Milit. T. i. e. In Multitudes, in Troops or Companies gathered together.*

Line 761. Access; *Fr. Lat. i. e. An Approach. A Passage or Way of Entrance to a great Person's Palace.* Here, all Places, that lead out or into this *Infernal Court* of the Devils.

Throng'd, for *Thronged*; *Sax. O. E. In a Throng or Crowd: Crowded, press'd close, got together in vast Numbers, i. e. All the Entries were crowded with the summoned Devils.*

Line 762. Porches; *Fr. Ital. Span. Lat. A T. of Archit. The Entrances or Ways into any great Edifice or Palace.*

Hall; *Dut. Lat. Gr. Heb. i. e. He exalted. A large Room, a Kings Palace, a Court of Justice.* Here, *Pandæmonium*, by a *Fig. of Rhet.* And spacious, large or wide is a fit *Epithet.*

Line 763. Field; *Sax. O. E. A Piece of Ground for Tillage or Meadow. A cover'd Field, is a Place inclosed for Battle or Combat. ¶ Obs. Here is a fine Comparison.*

Champions; *Sax. Fr. from the Lat. A Milit. T. Challengers, Captains or Hero's, who fought for themselves or others, upon plain Fields, in Duels or Battles, of old.*

Line 764. Went; *Sax. O. E. To be used or accustomed. For went to ride. A Miltonian Phrase.*

Soldan's, for *Soldan his Chair*, See N. 348: Here, Any

Book I. MILTON'S *Paradise Lost*. 157

Any great *Person*, for whose Right the *Champions* fought, by a *Fig. of Rhet.*

Chair; *Fr. Lat.* contracted from the *Gr.* A Seat; to sit down in. Here a Throne or Royal Seat, by a *Fig. of Rhetoric.*

Line 765. Defy'd, for *Defied*; *Fr.* Challenged, outbraved and provoked. See N. 49.

Panim, for *Painim* or *Paynim*, by a *Fig. of Gram.* *Fr.* from the *Lat.* i. e. *Countrymen*. Here, *Heathenish Champions* or *Horse Soldiers*. The *Heathens* or *Pagans* were so called upon the Propagation of *Christianity*: for then they fled into obscure *Villages*, to perform their *Idolatrous Rites* and *Works of Darknes*, which could not face that *glorious Light*. Some derive the Word from the *Jews*, and others from the *Athenians*; but all from Occasions something like this. See N. 375.

Line 766. Combat; *Fr.* i. e. A *Fighting together*. Fighting together for Life and Death, a deadly Fight, a *Duel*. See N. 376.

Carreer; *Fr. O. E.* from the *Lat.* Running full speed upon Horse Back, one against another.

Launce; *Fr.* from the *Lat.* and *Gr.* i. e. *Poised* or *Lotted*: because a Man weighs it, before he throws it, or because a Man's *Lot* is finished thereby; a *Spear*, much in Use among the Antients.

Line 767. Thick; *Sax. Dut. Teut.* Close together, not thin. Here, the *Devils* crowding in great Multitudes together.

Swarm'd, for *Swarmed*; *Sax. Dut. Teut. O. E.* To fly in Companies, to flock together in Multitudes as *Bees* do; by a *Fig. of Rhet.*

Line 768. Brush'd, for *Brushed*; *Fr. Dut. Gr.* To do Violence. Pushed forwards or crowded. Here, did fly.

Hiss; *Sax. O. E.* formed from the Sound of a Red hot Iron thrown into Water, and of Serpents. Here, a Noise of the *Devil's Wings*.

Rusling; *Dut. Milt.* A clashing hollow Sound or Noise, like that of Winds.

Line 762. *Taurus*; *Lat. Gr.* i. e. A Bull. An *Astron.* T. There are 12 Signs or Constellations in the Heavens, thro' which the Sun passes his Monthly Course in the Year; this is the 2d of them. But the *Chinese* have 48. The Sun enters into it about the 10th of April; for then the Bulls begin to gender. It consists of 23 Stars. Our Author compares the Fallen Angels thronging about their Palace in Multitudes, to the Bees; and to the whistling Sounds of the Winds, about that Time of the Year.

Rides; *Sax. Dut.* To travel on an Horse. Here, when the Sun moves quickly in that Sign, by a Fig. of Rhet.

Line 770. *Youth*; *Sax. q.* *Youngh*, contracted from the *Lat. Juvenis*, Young. The Young of any Thing. Here, the young Bees swarming in the Spring, by a Fig. of Rhet.

Hive; *Sax. Dut. O. E.* A Bee-Hive, from *Bîe* and *Huyue*. *Dut.* i. e. a Case, which resembles it. An Habitation of Bees.

Line 771. *Clusters*; *Sax. O. E.* Bunches of Grapes, Heaps of any Thing. Here, Swarms of Bees, by a Fig. of Rhet.

Line 772. *Smoothed*; *Sax.* made even, plain, sleek, by a Fig. of Rhet.

Plank; *Dut. Fr.* A Piece of Timber, which supports the Floors of an House. Here, the Ribs or Sides of a Bee-Hive, by a Fig. of Rhet.

Line 773. *Suburb*; *Lat.* i. e. Underneath a City. That Part of a City that is without the Walls. Here, the Outside of a Bee-hive, by a Fig. of Rhet.

Citadel; *Fr. Ital.* from the *Lat.* i. e. A Little City. A Strong Fort, with 4, 5, or 6 Bastions, raised on the most advantageous Ground about a City;

Book I. MILTON's *Paradise Lost*. '159

a City ; built for Defence or Command of any strong and large City. Here, the *Bee-Hive* covered over with *Sraw*.

Line 774. *Baum*, *Baulm*, *Balme* or *Balsam*; *H.b.* i.e. The *Lord* or *Prince* of *Oil*. A Tree, or the Juice of the *Balm-tree* ; very sweet, pleasant and good for healing Wounds. *Jer.* 8. 22. It grows in *Canaan*, *Arabia Felix* and *Egypt*. The best Sort of *Oil*, highly valued by the Antients, *Gen.* 37. 25. 43. 11. Recommended by our *Saviour* as a special Remedy for Wounds, *Luke* x. 34. And very useful to *Bees*.

Expatiate ; *Lat.* i. e. To go out of Space or Bounds. To wander abroad, to fly to and fro, as the *Bees* do, to gather *Honey*.

Confer ; *Fr. Lat.* To consult and advise about Affairs, as Men do. Here, the *Bees* agree and work together about making *Honey* ; by a *Fig. of Rhet.*

Line 775. *Affairs* ; *Fr.* from the *Lat.* i. e. To do *Businesses*, Matters and Things of Weight and Concern. Here, the Interests of the *Bees*.

Aery, for *Airy* ; *Lat. Gr.* of the *Air*, i. e. Those miserable *Angels* (spiritual Beings reigning in the *Air*) crowd about that *Palace*, and consult about their Concerns in vast Companies ; as *Bees* for great Multitudes, by a *Fig. of Rhet.* See N. 430.

Straitn'd, for *Straitened* ; *Ital. Fr.* made *Strait*, narrow, close together. Here, crowded, confined, squeezed together.

Signal ; *Fr. Ital. Sp. Lat. Gr.* i. e. To mark : A *Milit. T.* A Sign or Token for knowing or doing Business, especially in *War*, by Sea and Land.

Line 778. *Surpass* ; *Fr.* i. e. *Overpass*. To out-do, to exceed, to go beyond. He imagines that these *Evil Angels* can extend or contract their *Stature*

at Pleasure, so as to be at one Time *Monsters*,
at another *Dwarfs*.

Giant, for *Gigantic*; of *Giants*. *Lat. Gr. i. e.*
Earth-born: because the *Poets* feigned they were
the Sons of *Titan* and the *Earth*, after the *De-*
luge; who made *War* with the *Gods*. Men of
extraordinary Stature. That there were such
before the *Flood* and since, is evident, from
Gen. 6. 4. Num. 13. 33. Deut. 3. 11. from an-
tient *History* and from modern *Experience*; for
most huge *Bones* of Men have been found in divers
Places. *Goliath* was six Cubits and a Span, *1 Sam.*
17. 4. i. e. somewhat above eleven Feet *English*,
beside many other Instances.

Line 779. Dwarfs; *Sax. Dut. Teut. i. e. Crooked,*
bunched; Persons of a most low Stature, little and
small People. Such are the *Laplanders*, and some
little Men and Women in all Places.

Line 780. Pigmean, of *Pigmies*; *Gr.* from the
Heb. Gomed, i. e. A Cubit, or Palm of the Hand:
because they did not exceed a *Cubit* or a *Foot*
and an half at most in Height. A little People
said to live on the Mountains of *India* or *Africa*,
who had Children at five Years of Age, died
about eight, that hid themselves in Caves for fear
of the *Cranes*, which swallowed them up whole,
and had every thing proportionable to their Sta-
ture and Length of Days. Some think they were
a sort of *Apes* or *Ghimpanzees*, and not human
Creatures; others fancy the *Pigmies* dwelt in
Lapland: because the *Laplanders* are all of a low
Stature: the *Musketo Indians* do not exceed four
Feet at most, and many of them are much shorter.

See *Cockburn's Journey*, p. 240. See N. 575.

Race; *Fr. Lat. i. e. of a Root. Heb. Saras. Radical.*
Here, the *Offspring*, *Issue* or *Posterity* of these
Pigmies.

Line 781. Indian Mount, i. e. *Mount Imaus*, com-
pounded

Book I. MILTON'S *Paradise Lost*. 161

pounded of *Mus.* and *Tag*, as the *Tartars* call it, i. e. *The Mountain of Snow*. It is a Part of Mount *Taurus*, and the Boundary of *India* to the North. Here, *India* itself, by a *Fig.* of *Rhet.*

Mount, for *Mountain*; by a *Fig.* of *Gram. Fr.* *Span.* *Sax.* from the *Lat.* i. e. A great Hill, or *moved on high*.

Fairy; *Sax.* *O. E.* from the *Gr.* Of *Faries* or little *Devils*, which haunt the *Woods*, like *Satyrs*; feigned to go about dancing in the *Woods*, in great Companies in the Night-time. *Devils*,

Elves, from *Elf*; *Sax.* *O. E.* *Hqbgoblins*, mischievous and fantastical Spirits, haunting the *Woods* and desolate Places, of whom old Women tell strange *Fables*. *Fairy-Elves*, by a *Fig.* of *Rhet.*

Line 782. *Revels*; *Fr.* *Dancings* and *Merriments* in the Night among Men: but imagined also to be among *Fairies*, *Witches*, &c. all which the credulous *Vulgar* take from the *Fauni*, *Satyrs*, &c. said to be conversant among the *Old Heathens*; which, if true, were only *Delusions* and *Frauds* of *Satan*, who reigned in those *Regions* of *Darkness*, and enslaved poor *Mortals* to their *Drudgery*, *Tyranny* and *Lies*: but *Jesus Christ* by his *Death* conquered them and destroyed their Power.

Forest; *Fr.* *Ital.* *Span.* *Teut.* from the *Lat.* i. e. *Abroad*. A large *Wood* for the King's Game, a *Desart*, *Wood* or hilly Place.

Line 783. *Belated*; *Sax.* *O. E.* i. e. *Late* of the Night. Here, coming home late in the Night-time.

Peasant; *Fr.* from *Pais*, i. e. *The Country*. A *Country Man*, a *Clown*. See N. 765.

Line 784. *Dreams*; *Dut.* *Dan.* *Teut.* *Sax.* from the *Lat.* *Dormio*, i. e. *To sleep*; or from the *Heb.* *Radam*, i. e. *He sleepeth*. A *Verb.* *To have strong Imaginations* in *Sleep*, which one remembers well. Here, what a *Peasant* fancies or imagines

he sees, but not in Reality. See more B. IV. N. 803. by a *Fig. of Rhet.*

Line 785. *Arbitress*; *Fr. Lat. i. e. A Governess*, or Overseer and Judge, *i. e.* while the *Moon* which is the *Governess* of the Night, shines bright over *Head*, and seems to bend down to observe them *dancing*; or going down to her Setting. So the deluded *Country-Man* fancies that he beholds these *Faries*.

Line 786. *Wheels*; *Sax. Dan. O. E. A Milit. T. i. e. Makes a Motion* to bring a *Battalion* to the *Front*. Here, moves, turns, goes downwards to setting, by a *Fig. of Rhet.*

Pale; *Fr. Ital. Lat. from the Gr. i. e. To pant for Fear*; *Wan*, bleake, looking whitish, *i. e.* The faint-colour'd *Moon* drives her Way nearer to the Earth, as the *Peasant* imagines.

Line 787. *Intent*; *Fr. Ital. Lat. i. e. Inclined to a Thing*, bent, earnest or closely fixed upon *Business*.

Jocund; *Lat. Pleasant, joyful, merry, glad*. Here, delighted with their *Night Dances*.

Charm; *Fr. Ital. Span. Lat. Gr. The Art of Singing, and playing upon proper Instruments*. See N. 6. A *Verse*: because *Charms* were delivered in *Verses* and *Rhymes*; To *inchant* or bewitch. Here, pleasant and chearful *Music* deludes the benighted *Fellow's Ears*. See N. 561.

Line 788. *Rebounds*; *Fr. i. e. To go beyond Bounds*, to leap back like a Ball; his Heart leaps thro' Joy and Fear.

Line 789. *Incorporeal*; *Fr. Lat. Ital. i. e. Without a Body*: *i. e. Spirits* are not clogged with gross and earthy Bodies, as Men are.

Line 790. *Reduc'd*, for *Reduced*; *Lat. i. e. Brought back*. Here, these *Angels* lessened themselves.

Immense;

Book I. MILTON'S *Paradise Lost*. 163

Immense; *Fr. Ital. Span. Lat.* Unmeasurable: very great and large, as *Milton* had fancied them before. Read, *Immense Shapes*.

Line 793. Dimensions; *Fr. Ital. Span.* from the *Heb. Middah*, i. e. *Measure*. A just Measure, Proportion or Compass; i. e. *Measures*. Here, *Statures* and *Proportions*. ¶ *Obs. Plato*. Many of the *Fathers* and *Philosophers* believed that *Angels* are embodied, and consist of some pure aerial Substance or Body. For tho' our *Blessed Saviour* said, *A Spirit hath not Flesh and Bones, as ye see me have*, Luk. 24. 39. Yet he did not say, it was *Asomaton*, Gr. i. e. *Without any Body* at all; and *Milton* is of that Opinion.

Line 794. Seraphic, i. e. like *Seraphims* or chief *Princes* among the *Devils*. See N. 129. 737.

Line 795. Recess; *Fr. Lat.* i. e. *Going aside, apart, Retirement*, shut up in strict Privacy, in Secrecy, a Retreat.

Conclave; *Fr. Ital. Sp. Lat.* i. e. *Met together within Lock and Key*. A Council-Chamber or Inner-Room; properly a *secret Hall* appointed at *Rome* for the *Election* of the *Popes*. Here, a private Cabinet or Council-Chamber within the *Pandæmonium*; by a *Fig. of Rhet.*

Line 796. Demi-Gods; *Sax. Lat. Semones*, q. *Semi-homines*, i. e. *Half Men* or inferior Gods among the *Romans*, i. e. *Half Gods*. ¶ *Obs.* Among the *Heathens* the *Sun* was the *Supreme God*; their first and chief Worship was paid to him and other heavenly *Orbs*: because they were so beneficial to them. But as Men degenerated, they deified and adored *Dæmons* or their mightiest *Kings* and *Heroes* after Death, with an inferior Veneration, such as *Belus*, *Hercules*, *Saturn*, *Ceres*, &c. These they called *Demi-Gods*. Here, the *Chiefs*, or *Captains* among the *Fallen-Angels*
met

met in this *Infernal Council*, by a *Fig.* of *Rhetoric*.

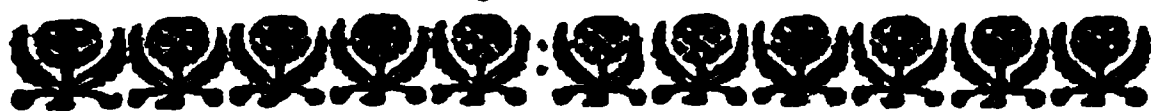
Line 797. *Frequent*; *Lat.* usual, common. Here, complete and full, by a *Fig.* of *Rhet.*

Silence; *Fr.* *Ital.* *Span.* *Lat.* A Word formed from the Sound of S.— Ceasing to speak, Stillness, Quietness.

Line 798. *Consult*, for *Consultation*; *Fr.* *Lat.* i. e. A taking *Counsel* or *Advice*, a Consideration of the Affairs of a Nation. It is taken in an ill Sense, for a secret Cabal of Plotters against the State. Here, of the *Rebellious Angels* against *God Almighty*, by a *Fig.* of *Rhet.*

☞ GENERAL OBSERVATIONS. This Book contains more of the *Hebrew*, *Arabic*, *Phœnician*, and other *Oriental Languages*; more *Antiquity*, *History* (both *Divine* and *Human*) *Mythology* or *Fables* of the *Pæts*; more *antient Geography*, &c. than any of the following Books; Altho' the whole *Poem* is filled with more *Learning* of every Sort, than is contained in any one *Volume* extant; in the most *sublime*, *elegant*, well connected and short *Compass*. The *Characters* and *Speeches* of the *Devils* are wonderful and astonishing, most proper and masterly. But his *Description* of the *Pandæmonium* transcends all *Human Learning*. This Book is a most finished Piece of surprising *Poetry*, *Wit* and *Imagination*; less liable to *Criticism* and *Censure*, most pleasant, useful and entertaining.

The End of the Commentary on the first Book,



B O O K II.

Line 1. **H**ERE is the *Exordium*, in which our Poet gives lofty Ideas of Satan's *Pride*, *Ambition* and *Affected Grandeur*. *Obs.* Here is also another *Transposition* of Words, which may be *paraphrased* thus: Satan, who by *Merit* or *Worth*, had been raised to that unhappy *Highness* of *affected Monarchy* among the *Fallen Angels*; now in this *Infernal Council*, sat highly exalted above them all, on a *Throne of Kingly Grandeur*, which very much surpassed all the *Riches of India*, &c.

Royal; *Fr.* from the *Lat.* *Of a King*. *Kingly*, like a King. Here, noble, great, grand. See B. I. N. 640.

State; *Dut.* *O. E.* from the *Lat.* The Condition or Quality of a Person. Here, Pomp, Magnificence, Majesty; like the Dignity and Grandeur of a King.

Line 2. *Out-shine*; *Sax. Milt.* from *out* and *shine*; To out-do, exceed. Here, did shine out and beyond, appear more bright, grand and noble, out-did all the Glory of *Ormus*, &c.

Wealth; *q. Wellfareth*; *Sax. O. E.* Riches, plenty of worldly Goods. Here, *Diamonds* and *Jewels*.

Ormus, *Ormuz*, or *Hormus*; from *Armuz*, a Town of *Carmanica* in *Persia* near it, *Pers.* i. e. *Crafty*. It was first called *Orgis*, then *Geru*. A rocky Island in the Mouth of the *Persian Gulf*, 12 Miles from the nearest Shore of *Persia*, 15 Miles round, producing nothing but some *Wood* and *Salt*, and hath not a Drop of fresh Water in it. It was formerly a Kingdom, and had
a large

a large Territory in *Kirman*. The *Portuguese* took it, *A. D.* 1501. built a strong City and Castle upon it: Then it became the Glory of Islands, and one of the richest upon Earth, from their vast Traffic with *India*, *Persia*, *Arabia*, &c. But thro' their Avarice and Pride, *Shah Abbas* King of *Persia* (i. e. King and Father) assisted with the *English*, took it from them, with the Loss of seven Millions of Money, and much Blood, *April* 25. *A. D.* 1622. They rased it, and transfered all the Trade of it to *Gomron*, and four Canons were carried from thence to *Ispahan*; now it is a very poor Place. There are excellent *Oysters* about the Isle.

nd, for *India*; by a Fig. of Gram. from the great River *Indus*, called *Scind* by the *Natives*, *Tartars* and others, which divides it from *Persia* on the West; or from *Hadoran* the fifth Son of *Joktan*, who first peopled it, *Gen.* 10. 27. Therefore in *Scripture* it is called *Hodu*, *Havilah* and *Cbus*, i. e. *Beautiful and worthy of Praise*: because it is an exceeding fine, rich Country; by the *Arabs*, *Hind*, by the *Natives*, *Persians*, &c. *Hindustan*, i. e. The Country of the Blacks, or swarthy People; But by us, the *Empire of the Great Mogul*, and the *East-Indies*. It is the largest (except *China*) and the richest *Empire* upon Earth, about 1680 Miles in Length, and 1690 Miles in Breadth. It lies between *China* on the East, and *Persia* to the West, and upon the *Indian Ocean*; and contains 37 Kingdoms, besides innumerable Islands. ¶ OBS. *India* was always esteemed the richest Part of the World, in *Gold*, *Silver*, *Jewels*, *Spices*, &c. and we have a signal Proof of it lately, in those immense *Treasures*, which *Thomas Kouli Kan* took from the *Emperôr* and others, when he invaded

Book II. MILTON's *Paradise Lost*. 167.

vaded that Empire, A. D. 1740. Nadir Shah collected to the Value of 87,500,000 l. while he continued there; He carried away 25,000,000 l. He took from his Officers and Soldiers 12,500,000 l; from the Omras, or Princes 3,750,000 l. The Jewels were worth about 2,000,000 l. The Imperial Throne set with Diamonds, &c. 2250,000,000 l. In Contributions from the People 25,000,000 l. Besides vast Sums from petty Kings and Cities, with the Lives of 200,000 Inhabitants. See Mr. Fraser's *History of Kuli-Kan*, who gives a more exact Account of all. But that from *Astracan* mentioned in the public Papers, Sept 23, 1740. surmount all Credibility. *East-India* was first discovered to the Europeans by the Portuguese, when *Vasques de Gama* arrived at Calicut, May 4. A. D. 1498.

Line 3. *Gorgeous*; Fr. Lat. from the Gr. i. e. *Shining, glittering, sumptuous*. Here, the glorious, splendid and rich Nations in the *East-Indies*, by a *Fig. of Rhet.* ☞ *Obs.* Before the Days of our Saviour, nothing came up to the *Glory and Magnificence* of King Solomon, Mat. 6. 29. But since, the Emperors of *India, China, and Persia*, out-shine all the *Royal Courts* upon Earth.

Line 4. *Show'rs*; Sax. Dut. O. E. i. e. *To rain, to pour out*. Here, yields, produces Gold and other *Riches* in vast Abundance, like a *Shower of Rain*, by a *Fig. of Rhet.* See B. I. N. 352.

Barbaric, for *Barbarian*; Milt. Lat. Gr. Here, the strange, foreign and unknown Kings and People of *India*: for barbarous Kings. See B. I. N. 353.

Pearl; Fr. Span. Ital. Dut. Teut. from the Heb. i. e. *A precious Stone*; a Gem bred in a Shell-Fish. Here, *Diamonds*, and other precious Stones found in *India* in great Abundance, by a *Fig. of Rhet.*

Line

168 · A COMMENTARY on Book II.

Line 5.- Exalted; Fr. from the Lat. i. e. From on high; raised, lifted up, advanced above others.

Line 6. Eminence; Fr. Span. Ital. Lat. Highness, Excellency; but it was a sad one, to be the highest in kingly Dignity among those condemned Angels. See B. I. N. 590.

Line 7. Aspires; Fr. Lat. i. e. Breathes after. Here, he seeks ambitiously, aims at more Dignity still, above this Height of Honour; by a Fig. of Rhet.

Line 8. Insatiate; Fr. Lat. i. e. Unsatisfied; never having enough. Here, ambitious and implacable. See B. I. N. 179.

Pursue; Contracted from the Lat. i. e. To follow; to run after one. Here, to carry on a foolish and unsuccessful War against Heaven, i. e. God Almighty, by a Fig. of Rhet.

Line 9. Untaught; Sax. Milt. from the Lat. i. e. Not taught as yet by unexperienc'd Success; or he had not yet experienced the Vanity and Danger of this War, by any Attempt or Success.

Line 10. Imaginations; Fr. Ital. Span. from the Lat. i. e. Having Images, Ideas or Resemblances of Things in the Mind. The Imagination is a Power of the Human Soul; whereby Men conceive or paint the Images of all Things, in their Minds. The Apprehension or Conception of Ideas; the Fancy. Here, Satan's ambitious Thoughts. Read, Satan in this Manner unfolded or expressed, his ambitious Thoughts, by untaught Success.

Line 11. Powers. Here, begins Satan's Speech to the Infernal Council assembled in the Pandæmonium; full of Haughtiness, Ambition and Malice. Obs. is a great Transposition of Words, whereof this is the Sense, O ye Powers, and other Inhabitants of Heaven, tho' my just Right, the Laws of God, your Choice and my own Deserving, did first constitute me your Captain, together with the

the mighty Fates of my Merit, performed in private Councils or in Fighting; yet this Loss recovered so far at least, has established me much more, &c.

Dominions; Fr. Ital. Sp. from the Lat. i. e. Lordships, Governments, Authorities, Empires. Here, such Fallen-Angels, as once had some Jurisdiction or Principality over Inferior-Angels. See B. I. N. 737. by a Fig. of Rhet.

Line 13. Vigor, for Vigour; Strength, Stoutness. Here, the everlasting Strength of those Angels, that can never die. See B. I. N. 140.

Oppress'd, for Oppressed; Lat. i. e. pressed down; overburdened, overcharged, crushed down.

Line 14. Descent; Lat. i. e. A going down. Here, the Fall of those Angels from Heaven and Happiness; by a Fig. of Rhet.

Line 15. Cœlestial; Here, heavenly Powers. Cœlestial Virtues rising from this Fall. See B. I. N. 245.

Line 16. Dread, for Dreaded or Dreadful; by a Fig. of Gram. Sax. very terrible, more dreadful. See B. I. N. 644.

Line 21. Atchiev'd, for Atchieved; in the first Edit. Achiev'd; from Achever, in the Fr. A T. of Herald. Accomplish'd, completed, finished.

Line 22. Recover'd, for Recovered; Fr. from the Lat. Gotten again, regained, redeemed.

Line 23. Establish'd, for Established, (in the first Edit.) Establish't, Fr. from the Lat. i. e. made stable or firm: Fixed, confirmed, assured.

Consent; Fr. Lat. i. e. Think alike. An Agreement, Accord, Approbation.

Line 26. Inferior; Fr. Ital. Sp. Lat. i. e. Lower in Place, Rank or Degree; an Underling. Here, each Angel, under Command of their Chiefs.

Line 27. Exposés; Fr. from the Lat. To put out, sets

sets or lays abroad to publick View. Here, one lays open to Hazards and Dangers.

Line 28. Thunderer's; i. e. The Power of *Almighty God*; by a *Fig. of Rhet.* See. B. I. N. 93.

☞ *OBS.* The Greeks and Romans called *Jupiter*, the *Thunderer*; and from those the Germans, Swedes, and Leplanders called *Him, Thor, Tor* and *Toron*, i. e. The *Thunder*; because the *Thunder* is one of the most terrible and amazing Works of the *Almighty God*, by a *Fig. of Rhet.*

Aim; *Fr. Lat.* i. e. *To wink at*, the Point, to which one looks or shoots at. Here, God's Design, Purpose and Intention.

Line 29. Bulwark; *Teut. Sax. O. E.* i. e. *A round Work*, so called from its *Shape*. A *T. of Fortif.* A Bastion, a strong Rampart in a Castle. Here, *Satan* himself, who was the *Defence* and *Security* of the other *Fallen Angels*, by a *Fig. of Rhetoric.*

Condemns; *Fr. Lat.* To sentence to Death, to dislike, disapprove. Here, *Satan's* high Station gives Sentence against him, or obliges him to lay himself open to the greatest Danger.

Line 31. Strife; *Fr. Teut. Dut. O. E.* from the *Gr.* i. e. *To fight*. A Contention, Debate:

Line 32. Faction; *Fr. Lat.* i. e. *Doing an Action*: A Combination, the plotting of several Persons against their Prince or Government, a Party.

Claim; *Fr.* from the *Lat.* i. e. *To cry out*. A Law *T.* To call or demand for a Thing kept wrongfully from another Man.

Line 33. Precedence; *Lat.* i. e. *A going before*, Excellency, Place and Authority above others, either in Dignity or in Danger. Read, *None will strive for Precedence or Dignity in Hell.*

Portion; *Fr. Ital. Span. Lat.* A Lot, Share or Part of any Thing. Here, Of Pain and Torment.

Line

Book II. MILTON'S *Paradise Lost*. 171

Line 36. *Union*; *Fr. Ital. Span. Lat. i. e. Putting into one*: A joining of several Things together.

Here, Concord, Agreement, League and Consent. *Faith*; *Fr. from the Lat. A Belief, Credit*. Here, a Trust or Confidence in another Person.

Accord; *Fr. from the Lat. q. Heart to Heart, or Tune to Tune. A Music. T. Agreement, being of one Heart and Mind or of one Sound, as the Strings of Musical Instruments do.* It is a known Truth in *Music*, if two stringed Instruments be exactly tuned alike, the one that is not play'd on, will answer to that which is play'd, on in perfect Concord. Here, a *rong Agreement*, by a *Fig. of Rhet.*

Line 39. *Prosper*; *Fr. from the Lat. i. e. To go on as one hopes for*; to make *prosperous*, to succeed, to do as well as one could wish for, to enjoy *Prosperity, Happiness and Success*.

Line 40. *Affur'd*, for *Affured*; *Fr. i. e. To make sure and certain*; to certify. Here, could have ascertained and warranted us of Success.

Line 41. *Covert*; *Fr. from the Lat. i. e. Hid or concealed, secret, cunning, not proclaimed legally.*

Guile, for *Wile*, or Stratagem. Here, *secret War*.

See B. I. N. 34.

Line 42. *Debate*; *Fr. i. e. To fight, to dispute.* Here, we consider of it, argue and consult about it.

Advise; *Fr. To give Advice, Counsel, Information or Directions about an Affair.*

Line 46. *Eternal*; *Lat. from Æternus, q. Ævi-ternus, i. e. Enduring from Age to Age*; Everlasting, without End or Change.

Deem'd, for *Deemed*; *Sax. O. E. Esteemed, judged, thought to be.*

Line 50. *Reck'd*, for *Reckoned*; by a *Fig. of Gram. Valued.*

172 A COMMENTARY on Book II.

Valued. Here, he made no Account of *Hell* or worse Torments.

Line 51. *My Sentence*; *Moloch* continues and persuades to open or declared War.

Wiles; *Sax.* O. E. i. e. *Frauds, Inchantments, cunning Shifts, Tricks, Stratagems.* See N. 41.

Line 52. *Inexpert*; *Lat. Milt.* i. e. *not expert*; unexperienced, unskilful, not acquainted with.

Line 53. *Contrive*; *Fr.* to find out, to invent, to discover a new Thing.

Line 56. *Ling'ring*, for *Lingering*; *Teut.* q. *To make longer*; loitering, stay waiting, long in doing Business, delaying, prolonging, tedious.

Line 57. *Fugitives*; *Lat.* i. e. *Runners away*; Deserters in Battle. Here, the *Angels* that fled out of *Heaven*, by a *Fig. of Rhet.*

Line 58. *Den*; *Sax.* O. E. A Cave or lurking Place under Ground for wild Beast. Here, the scandalous, shameful Pit of *Hell*, by a *Fig. of Rhet.*

Line 59. *Prison*; *Fr.* contracted from the *Lat.* q. *Prehension*, i. e. *Catching and holding.* A Place of Confinement for *Debtors* or *Malefactors.* Here, *Hell*, which is *God's Prison.* The first *Prison* among Men that we read of, was that of *Pharaoh* in *Egypt*, whereof *Potiphar* was the head Keeper, *Gen.* 37. 36. *Den* and *Prison* denote the same Thing, by a *Fig. of Rhet.*

Line 60. *Delay*; *Fr. Ital.* A putting off from Day to Day, a Stop or Stay in doing Business. The same as *Lingering.* See N. 56.

Line 62. *Resistless*; *Lat.* That can't be resisted, withstood or opposed, invincible.

Line 63. *Torturer*; *Fr. Lat.* He that inflicts the *Rack*, and other exquisite *Tortures* or bodily Torments upon a *Criminal.* Here, *God Almighty*, by a *Fig. of Rhet.* See B. I. N. 68.

Line

Book II. MILTON'S *Paradise Lost*. 173

Line 65. Engin; Here, the *Thunder*, by a *Fig. of Rhet.* See B. I. N. 750.

Line 67. Horror; *Fr. Ital. Lat.* Terror, Dread, Trembling, Fright, a vast Fear.

Rage; *Lat.* Madness, Fury, the Height of Anger and Wrath.

Line 69. Tartarian, of *Tartarus*; *Lat.* from the *Gr.* i. e. *Disturbance* and *Torment*. Hellish; the Fire and Brimstone of *Hell*. *Tartarus* is another Name for *Hell*, used among the *Poets*.

Line 70. Invented; *Ital. Lat. q.* *In aliquid venire*. To come to something, found out, contrived, devised.

Perhaps; *Sax. O. E.* i. e. *By hap*, Luck or Chance; it may be so, it may *happen* or fall out so and so.

Line 71. Difficult; *Fr.* from the *Lat.* i. e. *Hard to be done*, not easy; crabbed, full of Trouble.

Steep; *Sax. Dut.* of a difficult or hard Ascent; not easy to climb or come at, upright, as Rocks or Walls.

Scale; *Lat.* i. e. To mount up by a *Ladder*, as *Soldiers* storm and take Castles, Towns, &c.

Line 73. Drench; *Sax. Dut. O. E.* A Draught of Liquids, Here, a Potion of the *River of Hell*, called *Lethe*, which caused Sleep and Forgetfulness of all Things done in this Life. See B. XI. N. 367.

Line 74. Forgetful Lake; i. e. *Styx*, by a *Fig. of Rhet.* See B. I. N. 266. B. II, N. 583.

Benumme or *Benumb*; *Sax. O. E.* To deprive of Feeling. Here, to stupify and deprive *Devils* of *Memory* and *Activity*, as it did Men.

Line 77. Adverse. Here, *coming down* is opposite to the *Angelic Nature*, which soars on high. See B. I. N. 103.

Line 78. Fierce Foe; for *God Almighty*, by a *Fig. of Rhet.* See B. I. N. 122.

174 *A COMMENTARY on Book II.*

Hung ; *Sax.* Properly to *suspend* or *hang* upon a Thing. Here, did pursue, followed.

Reare (in the late *Edit. Rere*) which is wrong, *Fr.*

A Milit. T. The hindmost Part of an Army, or the Ground behind it.

Line 79. Insulting ; i. e. *Leaping* or *trampling upon one*. Here, scorning, triumphing over the *Fallen Angels* ; by a *Fig. of Rhet.*

Deep ; *Sax. Dut.* That is very low, far from Top to Bottom. Here, the immense Space from *Heaven to Hell* ; by a *Fig. of Rhet.*

Line 80. Compulsion ; *Fr. Lat. i. e.* a driving together. Constraint, Force, Necessity.

Laborious ; *Fr. Lat.* Painful, full of *Labour, Toil* and Pains.

Line 81. Ascent ; *Lat. i. e.* A going up, i. e. The flying up to *Heaven* is natural and easy to *spiritual Beings*. See B. I. N. 499. See N. 77. above.

Line 82. Event ; *Fr. Lat.* The Issue or Success. Here the successful End of the *War*.

Provoke ; *Lat. i. e.* To call out to fight. Here, to challenge the *Almighty*, who is stronger than they ; by a *Fig. of Rhet.*

Line 83. Destruction ; *Fr. Ital. Lat. i. e.* *Unbuilding*, throwing down what hath been built, laying waste, Ruin.

Line 87. Abhorred ; *Fr. Ital. Span. from the Lat.* Loathed, utterly hated, abominated.

Line 88. Unextinguishable (and in the late *Edit. Inextinguishable*) *Lat. i. e.* Not to be *extinguished* or put out, *unquenchable*, i. e. A *Fire*, that is never to have an End ; *Everlasting Fire*. See *Isa. 66. 24. Mark 9. 43, 44, 45, 46, 48.*

Line 89. Exercise ; *Fr. from the Lat.* To train up to, to employ, to use. Here, to vex, to torment.

Line 90. Vassals ; *Ital. from the Lat.* The Slaves, Bond-

Book II. MILTON's *Paradise Lost*. 175

Bond-Men or Subjects, *i. e.* Objects of God's eternal Wrath, by a *Fig. of Rhet.*

Scourge; *Ital. Fr.* from the *Lat.* *i. e.* A *Hide*, of which it is made. A Whip made of Thongs. A Lash or Whip.

Line 91. Inexorably, (in the late Edit. *Inexorable*) *Fr. Lat.* *i. e.* not to be *intreated* or *begged off*; not to be won to Mercy by any Means; unpardonably. The *Poets* feigned *Æacus* and *Radamantus* to be two subordinate *Judges* of *Hell*, that would never forgive the condemned *Sinners* there. Such Notions they had of the *everlasting Torments* of *Hell*: Yet some now-a-days foolishly deny that they are such. But *Minos* was a wise and temperate Prince of *Crete*, about *A. M.* 2720 and about 100 Years before the *Trojan War*, and 1284 before *Christ*; he made very excellent Laws, out of which *Lycurgus* long after copied those, which he made for *Sparta*: therefore, they constituted him the supreme *Judge* of the *Infernal Souls*.

Line 92. Penance. q. Penitence; *Lat. Repentance*: Punishment for Sin.

Line 93. Quite; *Fr.* from the *Lat.* *i. e.* *at Rest*, at Ease. Here, altogether, intirely destroy us. *Abolish'd* or *Abolisht*, for *Abolished*; *Lat.* *i. e.* *Blotted out*; utterly destroyed and ruined forever.

Expire; *Lat.* *i. e.* To *breathe out* the last *Breath*: to die.

Line 94. Incense; *Lat.* *i. e.* To *set on Fire*. To provoke, inflame and increase the extreme Wrath of God.

Line 95. Enrag'd, for *Enraged*; *Fr.* *i. e.* Put in a *Rage*; inflamed, made more furious and mad.

Line 96. Reduce; *Fr. Lat.* *i. e.* To *bring back*: to annihilate, to bring to a *Non-Entity*.

Line 97. Essential, from *Essence*; *Lat.* A *Philos. T.* of a Substance, a Being. See B. I. N. 138.

Line

176 A COMMENTARY on Book II.

Line 99. Substance. Here, the *Nature* of those *Fallen Angels*. See B. I. N. 117.

Divine. Heavenly. Here, Spiritual, immortal, everlasting. See B. I. N. 683.

Line 102. Sufficient; Fr. Lat. i. e. Being enough; what suffices one. Here, is able, capable.

Disturb; Fr. Ital. Lat. i. e. To throw down; to interrupt, trouble, hinder or vex.

Line 103. Inrodes; Sax. O. E. A Milit. T. q. To ride into a Country, Invasions into an Enemy's Country, *i. e. To attempt to invade Heaven* itself, with continual and most powerful Assaults, by a *Fig. of Rhet.*

Alarm; Fr. from the Lat. q. All to Arms. Some write it *Alarum*, which is wrong; to surprize, to put Men upon their Guard, This *Warlike Stratagem* was first instituted by God himself, *Numb. 10. 5, 6.*

Line 104. Inaccessible; Fr. from the Lat. i. e. Without Access, Approach or Admittance.

Unapproachable; Fr. Lat. That cannot be come to.

☞ *OBS.* The Words are to be read or understood thus, *To alarm or disturb God's fatal Throne, altho' it be inaccessible and impossible for Devils to come at it.*

Fatal; Fr. Ital. Span. Lat. i. e. Belonging to Fate; deadly, unmoveable by the unalterable Decree of *Fate*: for *Sin* had made the *Throne of God* both *inaccessible* and *fatal* to them.

Line 106. He ended; i. e. Moloch had done speaking. Now comes *Belial's Motion*.

Frowning; Fr. Dut. from the Lat. i. e. Bending the Forehead, knitting the Brows, shewing Signs of Indignation, Wrath and Displeasure; a proper *Gesture* of an implacable *Devil*.

Denounc'd, for Denounced; Fr. from the Lat. i. e. Proclaimed, intimated, and threatned.

Line 107. Battel, Battle or Battail; Fr. Ital. Span. Lat.

Book II. MILTON'S *Paradise Lost*. 177

Lat. i. e. To *beat*. A Conflict, Engagement or Fight between two Armies at Variance. Read, *Dangerous Battle*. See B. I. N. 129.

Line 109. Act, for *Action*; by a *Fig.* of *Gram.* *Fr.* *Lat.* A Deed, doing a Thing. Here, a Behaviour, a Gesture in speaking.

Humane; *Fr. Ital. Span. Lat.* i. e. *Of a Man*, or of the Ground, answering to the *Heb.* Word *Adam*, i. e. Earth; *Manly*, becoming a Man, discreet, gentle, mannerly. See N. 349.

Line 110. Person; *Fr. Ital. Span. Dut. Teut.* from the *Lat.* A *Philos.* T. i. e. *one Being*, subsisting by itself. A Man or Woman. Here, *Belial*, or any other of the *Fallen Angels*.

Line 111. Compos'd, for *Composed*; *Fr.* from the *Lat.* i. e. *Put together*, made up, framed, settled. *Exploit*, for *Exploits*; *Fr. Lat.* A *Milit.* T. A great or warlike Action, a noble Feast or Deed.

Line 112. Hollow; q. *Howlow*; *Sax. Teut. Dut.* Made *low*, as when the Liquor in a Vessel is far spent; empty, void. Here, having no real Worth in him, by a *Fig.* of *Rhet.*

Line 113. Manna; *Heb.* i. e. *A numbered or prepared Portion*; or *what is it?* Because it was ga-

shar'd . . . according to the number of . . .
Family, *Exod.* 16. 15. The miraculous and delicate *Bread*, wherewith *God* fed his People forty Years in the *Wilderness* of *Arabia*; It was a little, white, round and hard Grain; fell every Morning, except the *Sabbath*, in such Plenty, that it was sufficient to feed above a Million of People; allowing every one about three Quarts a Day, of our Measure; it fitted every one's Taste, was delicious whatever way dress'd, never nauseous, always good, fresh and agreeable to them; as the *Widow's Meal* was in the Days of *Elijah*, 1 *Kings* 17. 8. and therefore it was called *Angels Food*, and the *Bread of Heaven*, i. e. most

most excellent, *Ps.* 78. 32. It was a *Type* of *Christ*, *John* 6. 32. That *Manna*, which our *Physicians* prescribe for *Medicine*, differs from it in many *Respects*; Here, the *Sweetness* of *Belial's Eloquence*, by a *Fig. of Rhet.* And so *Homer* compares *Nestor's Speech* to *Honey*.

Line 114. Perplex; *Fr. Lat.* To confound, entangle, to put one out. The same as *Dash*, by a *Fig. of Rhet.*

Dash; *Sax. O. E.* i. e. To astonish, to put a Man out of Countenance, to shame one.

Line 115. Maturest; *Fr. Ital. Lat.* from the *Heb. Mator*, i. e. *Rain*, because it ripeneth the *Corn*, *Fruits*, and all *Vegetables*. The ripest, the wisest and best Things. Here, the *wisest Counsels* that could be given or taken.

Line 116. Industrious, *Fr. Lat.* Forward, diligent, ready, prompt.

Nobler; *Fr. Lat.* more noble, excellent and useful.

Line 117. Timorous; *Sp. Fr. Lat.* Fearful, backward, averse to a Thing.

Slothful; *Sax. Teut.* from *Slow*; i. e. Full of *Sloth*, lazy, idle, drowsy.

Line 118. Perswasive, or Persuasive; *Lat.* i. e. apt to *persuade*, moving, or gaining one to his *Sentiments*, as a good *Orator* doth. So *Congreve* has it;

With Magick Numbers and persuasive Sound.

Accent; *Fr. Lat.* A *Gram T.* A graceful *Tone*. Here, *Belial's Eloquent Speech*, by a *Fig. of Rhet.*

Line 119. Urg'd, for *Urged*; *Lat.* Moved or pressed on earnestly, insisted upon by eloquent and persuasive Arguments.

Line 120. Main; *Fr.* from the *Lat.* i. e. *Great*, chief, principal, weightiest.

Immediate; *Lat. q.* *Without a middle*, or any Thing coming

Book II. MILTON'S *Paradise Lost*. 179

coming between, that follows directly, present, off hand.

Line 121. Disswade, or Dissuade; Fr. from the *Lat.* i. e. To advise to the contrary, to divert, to hinder. See N. 118.

Line 133. Ominous; Ital. Fr. from the *Lat.* i. e. From the *Mouth*, or *Heb.* i. e. Certain. Here, Ill-boding, unlucky, portending bad or evil.

Conjecture; Fr. Sp. Ital. from the *Lat.* i. e. *A casting together; A Guess, a Thought, an Opinion or Imagination.*

Line 124. Faët; Lat. i. e. An *Action* or *Deed*. Here, a Feat of Arms, valiant and noble Deed. See N. 109.

Line 126. Mistrustful; Sax. i. e. *Full of Mistrust; Suspicion, Jealousy, Doubt.*

Courage; Fr. Lat. i. e. A *Rage* or *Fury of Heart; Boldness, Valour, Stoutness.*

Line 127. Utter; Sax. i. e. *Outmost, Outward, entire.* Here, final, everlasting.

Dissolution; Fr. from the *Lat.* i. e. A *dissolving, loosing and separating* of the *Parts* of a *Body; Ruin, entire Destruction, Annihilation.*

Scope; Ital. Lat. Gr. i. e. A *Sight* or *View; A Mark, a Butt.* Here, *God's End, Intention and Design; by a Fig. of Rhet.*

Line 130. Render; Fr. Ital. from the *Lat.* i. e. *To give back, to give up.* Here, which cause or make all Entrance into the *Gates of Heaven* impossible, by a *Fig. of Rhet.*

Line 131. Impregnable; Fr. Lat. i. e. That cannot be won: A *Milit. T.* not to be taken by any Force, invincible, unconquerable.

Line 132. Encamp; Fr. A Milit. T. To lye on the plain Fields, to lodge in Camps, as Soldiers do. Read thus, *The Legions of holy Angels do frequently encamp upon the bordering Deep.*

Line

Line 133. Scout; Dut. Fr. Span. Heb. i. e. One that hears. A Milit. T. Here it is a Verb. To spy and view every where about an Army, to observe whatever they can hear or see from the Enemy. See B. III. N. 543.

Line 134. Scorning; Dut. Fr. Lat. i. e. To break the Horns or Corners; despising, contemning.

Surprize; Fr. from the Lat. i. e. To apprehend well. A Milit. T. Taking an Enemy at unawares, i. e. The holy Angels defy and disdain all sudden and unforeseen Assaults or Surprizes.

Line 136. Insurrection; Fr. Lat. i. e. A rising of Men in a Nation against their Prince and Government, a Rebellion.

Confound; Lat. i. e. To pour together, to mix, to mingle, to jumble and put out of good Order; by a Fig. of Rhet.

Line 138. Incorruptible; Fr. Lat. i. e. Not subject to Corruption, Destruction, or Ruin, that cannot decay, die or come to an End. Here, that cannot be tainted or infected with Sin.

Line 139. Unpolluted; Lat. i. e. Not polluted, without Blot or Stain; not defiled or made base, not corrupted.

Mould, (in the late Editions Mold tho' wrong) Sax. O. E. Earth or Dust. Here, the heavenly Substance. See B. I. N. 706.

Line 140. Incapable; Fr. Lat. i. e. Not capable; Not able. Here, unfit, not subject to Corruption.

Stain; Fr. i. e. To extinguish the Colour; A Spot, Blot, or Blemish in a Man's Reputation; by a Fig. of Rhet.

Expel; Fr. Lat. i. e. To drive out, to force away. Here, to banish out of Heaven.

Line 141. Mischief; O. Fr. i. e. That falleth out badly; An Hurt, Damage or Injury.

Basfer;

Book II: MILTON's *Paradise Lost*. 181

Basfer; *Fr. Ital. Span.* from the *Gr.* i. e. *Falling to the Basis a Bottom*; More low, meaner, viler.

Line 142. Repuls'd, for *Repulsed*; *Fr. Ital. Lat.* i. e. *Beaten back again*; Defeated, worsted, vanquished.

Final; *Fr. Lat.* i. e. *Of the End*; the *End* of a Thing, concluding, i. e. Our last Hope is downright *Despair*. This is like a *Devil* indeed.

Line 143. Exasperate; *Fr. Lat.* i. e. *To make sharp*; to vex, provoke and enrage one.

Line 147. Intellectual; *Fr. Lat.* Knowing, i. e. This wise and understanding Nature of ours.

Line 148. Wander; *Sax. Dut. Teut. Dan.* To stray or straggle, to rage or go about. Here, to fly as *Angels* do; by a *Fig. of Rhet.*

Line 149. Swallow'd, for *Swallowed*; *Sax. Dut.* To let down the Throat. Here, sunk, overwhelmed, and lost in everlasting *Darkness*.

Line 150. Uncreated; *Lat. Milt.* i. e. *Not created*, not made; that never had a Being: for *Night* and *Darkness* are mere *Privations* of *Light*, a nothing; but *Light* is a *Substance*, and was made by God. See B. I. N. 652.

Line 151. Devoid; *Milt.* for *Void*; by a *Fig. of Gram.* *Fr. Lat.* deprived of, empty, senseless.

Line 156. Impotence; *Fr. Lat.* i. e. *Without Power*; A Weakness, a want of Power. Here, not able to curb his Passions. A foul Reflexion upon God.

Unaware, for *Unawares*; *Sax. Teut.* Unexpected, not looked for, suddenly, unwarily.

Line 160. Decreed; *Fr. Span. Lat. Gr.* i. e. *Judged*; Appointed, ordained, determined by a *Decree*, or Sentence of a Judge. Here, of God.

Line 161. Reserv'd, for *Reserved*; *Fr. Lat.* i. e. *Laid up*; Consigned over, preserved or kept for some End or Use.

Destin'd, for *Destined*; *Lat.* i. e. Designed for something, appointed, set apart. ☞ *OBS.* These

182 A COMMENTARY on Book II.

three following *Words* are almost of the same Import here, by a *Fig. of Rhet.*

165. *Amain*; Sax. O. E. Poet. for *Main*, by a *Fig. of Gram.* i. e. with *main Power*, great Strength, i. e. when we fled furiously and with full Speed out of *Heaven*. See N. 120.

Line 166. *Besought*; Sax. O. E. To *beseech*; to pray and intreat humbly and fervently.

Line 167. *Shelter*; from *Shell*; Sax. O. E. i. e. To receive one into a Lodging; a safe Place against ill Weather. Here it is a *Verb*; to protect, defend or screen, by a *Fig. of Rhet.*

Line 168. *Refuge*; Fr. from the Lat. i. e. To flee back; a Place to flee to, a *Shelter*, a Defence.

Line 172. *Plunge*; Fr. O. E. from the Gr. i. e. To wash; to dip over Head and Ears, to drown under Water.

Line 173. *Intermitted*; Fr. Lat. i. e. Broken off, abated, respited or put off for a Time, i. e. Everlasting Vengeance, continual and without Interruption, but abated for a little Space.

Line 174. *Red-right-hand*, i. e. God's Omnipotent Power, incensed and inflamed with his dreadful Thunder and Lightning, thrown at the Devils, by a *Fig. of Rhet.*

Plague; Teut. Dut. Lat. from the Gr. i. e. A Stroke; because a *Plague* is the severest Mischief of all Calamities. Here a *Verb*, to torment, to punish us severely. *Plague* is taken for any Infirmary or Disease among Men, Mark 3. 10. And with us for any troublesome Thing.

Line 176. *Spout*; Teut. q. To spue out, to vent out, to throw out violently, by Force and in Abundance.

Cataracts; Ital. Span. Fr. Lat. from the Gr. i. e. Falling down with Force, rushing violently downwards: Water falls in Rivers from high Rocks, as those of the Danube and Nile which makes the

the Inhabitants deaf for three Leagues, thro' the hideous Noise of their Fall. Many such are in the great River *Fornea* in *Lapland*, and in most Rivers that descend from high rocky Mountains. But the *Cataract* of *Nigaria* near *New York* in *North America*, is the greatest in the World; being heard above thirty Miles off; for the *Fall* of it is several hundred Feet deep. Mr. *Cockburn* saw one in *South America* 600 Feet high, and heard the Noise of it two Days before they came to it. *Journey*, p. 224. Here the Sluices of *Hell Fire* let out upon the *Fallen Angels*. See B. XI. N. 823. by a *Fig. of Rhet.*

Line 177. Impendent; Lat. Hanging over the Head; near, close upon one. See B. I. N. 727.

Line 179. Designing; Fr. from the Lat. Contriving, purposing, resolving.

Line 181. Transfix'd, for Transfix'd; Lat. i. e. Pierced or struck through, i. e. pricked to the Rock. Read, Each transfix'd on his Rock.

Line 184. Converse; Fr. Lat. To discourse, to talk familiarly with one, to keep Company. Here, to dwell or abide with eternal Torments; by a Fig. of Rhet.

Line 185. Unrespited; Fr. Lat. A Law T. i. e. without a Respite or Delay; without any Intermission or Abatement.

Unpitied; Ital. Fr. from the Lat. i. e. without having any Pity or Compassion shewn them.

Unreprieved; Fr. Lat. Milt. A Law T. without Suspension of Punishment for a Time. These three Words are also of the same Signification, by a Fig. of Rhet. See N. 161.

Line 187. Conceal'd, for Concealed; Fr. Lat. i. e. Hid together, kept close or secret, hidden.

Line 191. Derides; Ital. Lat. i. e. To Laugh at; Mocks, scoffs and laughs at in Contempt and Scorn, Ps. 2. 4. Read, He sees and derides all these our vain Motions.

184 A COMMENTARY on Book II.

Line 193. *Frustrate* ; *Fr. Lat.* i. e. To make vain, to disappoint, to deceive one's Expectation.

Plots ; *Fr.* from the *Gr.* i. e. *To feign or form.* Designs, Devices, Conspiracies.

Line 194. *Vile* ; *Ital. Span. Fr. Lat.* from the *Heb. Nabal.* Base, despicable, mean.

Line 197. *Inevitable* ; *Ital. Span. Fr. Lat.* i. e. That cannot be avoided or shunned, unchangeable, unalterable. Read, *Inevitable Fate.*

Line 198. *Subdues* ; *Fr. Ital. Span.* from the *Lat.* i. e. *To bring under,* to master, to overcome.

Decree ; *Fr.* from the *Lat.* A Statute, a Sentence, an Ordinance. Here, the Will and Pleasure of the *Almighty God.* See N. 160.

Line 200. *Ordains* ; *Fr. Dut. Span. Teut. Lat.* Commands, appoints, decrees.

Line 202. *Contending* ; *Lat.* i. e. *Tending,* or *striving* contrary : Here, fighting, warring against *God.*

Line 205. *Ventr'ous,* for *Venterous* ; by a *Fig.* of *Gram.* *Fr.* from the *Lat.* Bold, hardy, that run boldly upon Danger.

Fail ; *Fr. Dut.* from the *Lat.* To miss, to be disappointed, or frustrated. Here, do not succeed or prosper to these *Fallen Angels.*

Shrink ; *Sax. O. E.* To start back, sink down for Fear or Danger.

Line 206. *Endure* ; *Fr.* from the *Lat.* i. e. *To harden* ; to suffer, to undergo, to bear long.

Line 207. *Exile* ; *Fr.* from the *Lat.* i. e. A putting out of the Land, Banishment.

Line 208. *Doom* or *Doom* ; *Sax. O. E. Brit.* contracted from the *Lat.* Judgment, Condemnation, Sentence.

Sustain ; *Fr.* from the *Lat.* i. e. *To hold up,* to support, to uphold, to keep up. Here, to bear or endure their dreadful Doom.

Line 210. *Remit* ; *Lat.* Abate. Here, to assuage, lessen, soften his Wrath at us.

Line

Book II. MILTON's *Paradise Lost*. 185

Line 211. *Remov'd*, for *Removed*; *Lat.* i. e. *Moved away*; taken away, put off at a vast Distance.

Line 214. *Slacken*; *Sax. Lat.* Become loose. Here, will abate, and become less hot and furious.

Stir; *Sax. O. E.* To move, raise up, inflame.

Line 216. *Noxious*; *Lat. Fr.* Hurtful, offensive and mischievous.

Enur'd, for *Enured*; *Sax. O. E.* from the *Lat.* Accustomed, used to a Thing. See B. I. N. 299.

Feel; *Sax. Teut. Dut.* To touch; handle, to be sensible of.

Line 217. *Conform'd*, for *Conformed*; *Fr. Lat.* i. e. *Of the like Form*, made like to, framed suitably, complied with.

Line 219. *Familiar*. See N. 762. Here, usual, customary, i. e. The *Fallen Angels* will bear the vehement *Flames of Hell* by a more common and usual Custom.

Line 222. *Future*; *Fr. Lat.* That is to come to pass hereafter, that is not yet, but only in Expectation or looked for.

Chance; *Fr. Sax. Brit. O. E.* from the *Lat.* A *Philosoph.* T. A Contingence, Fortune, Lot; by an Accident, perhaps it may be, what may perhaps come to pass. A Word much used by the *Stoicks* and other *Heathen Philosophers*, but of no Importance among *Christians*. Here, an Accident.

Line 225. *Procure*; *Fr. Ital. Sp. Port. Lat.* *Pro aliis curare*; i. e. To take Care for other Things; to get, to obtain. Here, to bring upon themselves more Misery and Torments.

Line 226. *Cloath'd*, for *Cloathed*; *Sax. Dut. Dan.* Dressed. Here, furnished, set out, adorned; by a *Fig. of Rhet.*

Garb; *Fr. Ital. Sax.* i. e. Trimmed with Comeliness; A Dress, an Attire. Here *Eloquence*, fine Arguments; by a *Fig. of Rhet.*

186 *A COMMENTARY on Book II.*

Line 227. Ignoble ; Lat. i. e. Not noble, dishonourable, vile, base.

Sloth ; Teut. Sax. q. Slow ; Idleness, Negligence, Laziness, Unconcernedness about Business.

Line 229. Disinthrone ; Fr. Lat. Gr. i. e. To put a Prince from his Throne ; to dispossess, displace. We say, unthrone, or dethrone. See B. I. N. 105.

Line 230. Regain ; Fr. i. e. To gain, or get again ; to recover, to obtain what was lost.

Line 231. Unthrone ; Gr. The same as disinthrone, by a Fig. of Rhet. N. 229.

Line 233. Fickle ; Sax. O. E. from the Lat. Inconstant, changeable, given to change.

Strife ; Fr. Teut. Dut. from the Gr. Contention, Debate, Difference.

Line 237. Relent ; Fr. i. e. To wax soft or milder. become pitiful and compassionate, to repent.

Line 238. Publish ; Fr. Lat. i. e. To make publick ; to spread abroad. Here to proclaim or declare free Grace and Pardon to the Devils.

Grace ; Fr. Ital. Lat. A Pardon, Mercy, Favour, Good-will, Kindness.

Line 241. Strict ; O. E. from the Lat. i. e. Bound up, exact, rigid, severe.

Impos'd, for Imposed ; Lat. i. e. Put upon one against his Will. Here, laid upon us, enforced.

Celebrate ; Fr. from the Lat. To extol, to praise, to honour.

Line 242. Warbled ; Dut. Sung in a quavering and shaking Manner, as Birds do their Notes ; by a Fig. of Rhet.

Hymns ; Lat. Gr. Spiritual Songs, or Psalms of Praise, sung to God by Angels and Men.

Line 243. Forc'd, for Forced ; Fr. Constrained, unwilling, irksome.

Hallelujahs, from Hallelujah ; Heb. i. e. Praise

Book II. MILTON'S *Paradise Lost*. 187

ye the Lord. Songs of Praise to God ; rather an *Invitation* to do so. This Word is much used in the *Psalms*, and other *Books* of the *Old* and *New Testament*, in the *Jewish*, *Grecian*, and other *Liturgies*. It is the incessant Exercise of *Angels of the Presence*, and will be that of all the *Redeemed* for ever and ever in *Heaven*. See *Rev.* 19. 1. The *Greeks* write it *Allelujah*.

Lordly, from *Lord* ; *Sax.* i. e. One that affords or gives a *Loaf*, like *Noblemen*, because they were bountiful to the *Poor*. Here, haughty, proudly, stately, like a *Lord* : And from it comes the *Scottish Word Laird*.

Line 244. Ambrosial, of *Ambrosia* ; *Gr.* i. e. *Immortal*. *Ambrosia* was the supposed *Meat* of the *Gods*, and *Nectar* was their *Drink*, among the antient *Poets*. Here, sweet and delicious *Flowers* ; by a *Fig. of Rhet.* It denotes *Immortality*.

Odors, or *Odours* ; *Ital. Fr. Sp. Lat.* *Scents*, *Smells*, *Perfumes*.

Line 246. Servile ; *Lat. Slavish*. Here, a *Service* done unwillingly and by *Constraint*.

Offerings ; *Fr. Ital. Sp.* from the *Lat.* *Gifts*, *Sacrifices*, or any other *Things offered* or *presented to God*.

Task ; *Brit. Fr.* from the *Gr.* i. e. An *Ordinance*, a determinate *Portion of Work*, laid upon one to perform. Here, a *Duty*.

Line 250. Impossible ; *Fr. Ital. Sp. Lat.* i. e. *Not possible* ; that cannot be done, is not to be effected or performed.

Leave ; *Sax. O. E.* from the *Greek*, *Leipo*. i. e. *To leave* or *forake* ; a *Licence*, *Liberty*, or *Permission to do a Thing*.

Line 251. Unacceptable ; *Fr. Lat.* i. e. *Not acceptable*, or *not to be received* ; *displeasing*, *ungrateful*.

Line

Line 252. Splendid ; Fr. Ital. Sp. Shining, stately, pompous. Here, a Mock Slavery.

Vassalage, from Vassal ; Lat. i. e. Slavery ; a Service paid to a Lord by a Tenant. See N. 90.

Line 255. Accountable ; Fr. from the barbarous Lat. Liable to give an Account, answerable for a Thing.

Preferring ; Fr. from the Lat. i. e. Bearing before ; esteeming above, setting more by one Thing than another. See B. I. N. 17. as Oldham has it :

*Lord of myself, accountable to none,
But to my Conscience and my God alone.*

Line 256. Liberty ; Fr. Lat. i. e. a Freedom, free Leave. Here, hard or disagreeable Liberty.

Line 257. Pomp ; Fr. Teut. Dut. Ital. Lat. from the Gr. i. e. A Mission or sending before Hand to prepare for publick Triumphs or Processions ; State, Grandeur. Here, Slavish Greatness or Shew.

Line 258. Conspicuous ; Fr. Ital. Lat. Easily seen, evident, manifest, clear.

Line 260. Create. Here, to make, produce, or turn to our Advantage. See B. I. N. 652.

Line 262. Endurance, or Indurance ; Lat. Continuance ; patient bearing of Hardships, Pains and Torments ; or hardening one against them.

Line 263. Sire ; Fr. Ital. Gr. from the Heb. i. e. A Lord ; a Father or Progenitor. Here, God, who rules over all Things ; by a Fig. of Rhet.

Line 264. Reside ; Fr. from the Lat. i. e. To sit by ; to remain, abide, or continue in a Place. See B. I. N. 734.

Line 267. Roar ; Sax. O. E. Properly to cry out like a Lion. Here, the Noise of God's Thunder ; by a Fig. of Rhet. :

Line 268. Resembles ; Fr. from the Lat. i. e. Is like to ; i. e. Heaven is as terrible as Hell.

Line

Book II. MILTON'S *Paradise Lost*. 189

Line 269. Imitate ; Lat. Counterfeit ; i. e. To make our Light resemble God's. See 2 Cor. 11. 16.

Desert, or Desart ; Lat. i. e. Forsaken ; a Wilderness, any wild barren Place. Here, Barren.

Soil ; Sax. from the Lat. i. e. Ground. Here, Hell, a wild Country, a Wilderness of Woe and Misery ; by a Fig. of Rhet.

Line 272. Magnificence ; Fr. Lat. i. e. Making Great, Grandeur, State, Greatness.

Line 274. Elements ; Lat. The first Principles of Things, viz. Fire, Air, Water and Earth ; out of which God formed the World. Here Hell and its Torments ; by a Fig. of Rhet. A vain Supposition indeed.

Line 275. Severe : Fr. from the Lat. i. e. Too true ; rough, sharp, cruel. Here, the Constitution and Nature of the Devils, and of the Infernal Torments.

Line 278. Sensible, for Sense ; by a Fig. of Rhet. The Sense of Torture or Pain : An Hebraism ; who often use Substantives for Adjectives ; as Ashree, for Asher ; i. e. Blessedness, for Blessed ; Psalm 1. 1.

Line 284. Scarce ; Fr. Dut. O. E. hardly, shortly ; i. e. He had but ended his Speech.

Murmur ; Fr. Sp. Ital. Lat. Gr. Heb. i. e. Bitter. A Word formed from the Sound. The Noise of Water running, and of boisterous Winds ; a Mumbling, Muttering or Grumbling of discontented Persons. Here, the confus'd Sound of Devils in that Meeting ; by a Fig. of Rhet. It is the only Word in Latin and English of the same Syllables, that I know of.

Line 285. Assembly ; Fr. from the Lat. i. e. Gathered together ; a Concourse or Meeting of People. Here, of the Infernal Council.

Retain ; Fr. Ital. Sp. Lat. i. e. To keep in or back, to suppress or bear down. Here, to inclose.

Line

Line 287. Hoarse; Sax. Dut. O. E. Having a rough Voice, a harsh, rough, or noisy Sound.

Cadence; Lat. A Fall of the Tone or Voice in a Sentence; *i. e.* The Winds with their abating *Hoarseness*, lay the weary Seamen asleep. A *Comparison* to resemble the *Hissing* of Devils at *Mammon's* Speech, by a *Fig. of Rhet.*

Lull; Dut. O. E. Gr. from the *Heb.* To sing one to Sleep, as *Nurses* do *Children*.

Line 288. Sea-faring; Sax. Going, journeying, passing by Sea; *i. e.* *Seamen*, *Sailors*.

Bark; Fr. from the *Gr.* A little Ship with one Deck. Here, any Ship, by a *Fig. of Rhet.*

Line 289. Pinnace; Fr. A small Ship with a square Stern, three Masts, with Sails and Oars. See B. I. N. 206. by a *Fig. of Rhet.*

Anchors; a Sea T. But here it is a Verb. To cast an Anchor; *i. e.* Rides at an Anchor.

Craggy; Brit. O. E. from *Craig* or *Rock*; *Rocky, i. e.* A rocky Harbour.

Bay; Sax. A *Geog. T.* An Arm of the Sea pushing into the Land like a Bow.


Line 290. Tempest; Fr. Dut. Lat. i. e. A violent Season; a Storm, boisterous Weather, Wind with Rain and Hail.

Applause; Ital. Sp. Lat. i. e. Stamping with the Feet, a Clapping of the Hands for Joy, Approving, a Sign of Approbation or Commendation used among Men. Here, among the Devils.

Line 291. Sentence; Fr. Lat. i. e. A Thinking; Judgment, Opinion. Here, the Advice or Counsel of *Mammon*, persuading Peace, pleas'd them.

Line 294. Michael; Lat. Gr. from the *Heb. i. e.* Who is like God. One of the *Arch-Angels* frequently mentioned in Holy Scripture, for his good Services to the Church; the *Guardian Angel* of the *Jewish*, Dan. 10. 13. and *Christian Church*, Jud. 9. Rev. 12. 7. He is supposed here to be
Chief

Book II. MILTON'S *Paradise Lost*. 191

Chief Captain of the Caelestial Army, against the *Fallen Angels*.  *Obs.* The Names of the good *Angels* are derived from the *Hebrew Names* of *God*; because they are his *Attendants*, they wear his *Name* and *Livery*; i. e. *Holiness*. See B. IV. N. 549.

Line 296. Found; *Fr.* from the *Lat.* i. e. To lay a *Foundation*, to build, establish, or settle. *Nether*; *Sax. O. E.* or from the *Lat.* i. e. *Neither of the two*. Downward, below. Here, the Government of *Hell*, by a *Fig. of Rhet.*

Empire; *Fr. Lat.* The Dominion of an *Emperor*. Here, the Kingdom of *Satan*, *Hell*; by a *Fig. of Rhet.* See B. I. N. 114.

Line 297. Policy; *Fr. Ital. Dut. Teut. Lat.* from the *Gr.* The Government of a City or Kingdom; the prudent Management of Affairs. Here, the Craft and Subtilty of the *Fallen Angels*, by a *Fig. of Rhet.*

Process; *Ital. Sp. Dut. Fr.* from the *Lat.* i. e. Going forward; A Law T. A Strife in Law. Here, a long continued Course of Time.

Line 298. Emulation; *Fr. Lat.* A Striving to excel or go beyond one another. Here, *Envy*.

Opposite; *Fr. Lat.* i. e. Set against a Thing; contrary, in Contradiction to one: Here, to *God*, by a *Fig. of Rhet.*

Line 300; Grave; *Fr. Ital. Sp. Lat.* from the *Gr.* i. e. A Weight; heavy. Here, a serious, and composed Look.

Line 301. Aspect; *Fr. Ital. Sp.* from the *Lat.* i. e. A Beholding one; the Countenance, Face, or Look of one. Here, of *Beelzebub*.

Line 302; Pillar; *Fr. Ital.* A T. of *Archit.* A Column, which supports the Building. Here, the Supporter of a Government, a Statesman, by a *Fig. of Rhet.*

State ;

State; *Fr. Dut. Ital.* from the *Lat.* i. e. A *Standing* or *Support*; a *Condition*, *Circumstance*. Here, a *Kingdom* or *Commonwealth*.

Line 303. Deliberation; *Fr. Ital. Span. Lat.* i. e. *Weighing Things*; *Consideration*, *Advice*, *Counsel*.

Line 305. Sage, for *Sagacious*; *Fr. Lat. Pers.* i. e. *A Dog*; because of his *Cunning*; wise, prudent, cunning, subtle, crafty: as *Homer* has it, *having Eyes like a Dog*.

Line 306. Atlantean, like *Atlas*; *Lat. Gr.* i. e. A *Supporter*. A Mountain of *Mauritania* in *Africa*, so high that the Top of it reached the Clouds, and the Poets said, that it supported the Heavens. It took the Name from *Atlas*, a King of that Nation, who was a great *Astronomer*, Contemporary with *Moses*, and frequently resorted thither, to view the *Stars*: This gave Occasion to the *Fable*. Here, having a vast *Strength*, *Capacity*, and *Ability* for the *Business* of the greatest Kingdoms. *Atlantean Shoulders* is a beautiful *Fig. of Rhet.*

Line 308. Audience; *Fr. Ital. Sp.* from the *Lat.* i. e. An *Hearing*; an *Assembly* of People. Here, a *Mind* taking heed to what was said.


Attention; *Fr. Ital. Sp. Lat.* i. e. *Staying for*; *Notice*, *Application* of the *Ears* and *Mind*.

☞ *Obs.* These two *Words* are of the same *Signification*, by a *Fig. of Rhet.*

Line 309. Noon-tide; *Sax. O. E. Lat.* i. e. The *Ninth Hour* of the *Day*: For at that *Time* the *Old Romans* did *dine*; with us *Mid-day*, or *Twelve o' Clock*.

Line 310. Thrones; *Fr. Ital. Sp. Teut. Lat. Gr.* i. e. *To sit*. The third *Order* of *Holy Angels*, such as have *Royal Seats* and *Dignities* above others; they are also called *Chief Princes*, *Dan.*

Book II. MILTON's *Paradise Lost*. 193

10. 13. See B. I. N. 105. and 737.  OBS.
Now *Beelzebub* speaks in the *Council*.

Imperial ; *Fr. Lat.* i. e. *Commanding* ; belonging to an *Emperor* or *Empire* ; such were some of these, when they were *holy Angels*. See N. 296.

Line 311. *Virtues* ; *Fr. Lat.* The seventh *Order* of the *Holy Angels*, such as have an excellent *Valour* and *Might*, to execute the *Decrees* and *Orders* of *God* upon *Earth*, and in the other *Worlds*. Here, such *Chiefs* among the *Devils*, who had that *Royal Dignity* conferred upon them at their *Creation*, but lost it by *Sin*. See B. I. N. 311. and N. 737.

Titles ; *Teut. Dut. Brit. Fr. Lat.* from the *Gr.* i. e. *Honours* ; Marks of *Dignity* and *Honour*, bestowed on Great Men for their *Virtue*, *Learning* or *Goodness*.

Line 312. *Renounce* ; *Fr. Sp. Ital.* from the *Lat.*
To forsake, quit and give over.

Style, or *Stile*, *Fr. Dut. Ital. Lat.* from the *Gr.* i. e. A *Column* ; an *Engraver's Tool*, made of *Steel*, wherewith the *Antients* wrote upon *Brass*, *Stone* or *Wood*. Here, the *Manner* of reckoning *Time*, *Writing* or *Speaking* ; as we say the *Old Style* and *New Style* ; i. e. The *Julian* and *Gregorian Account* of *Time*. Here, altering the glorious *Names* they had when in *Heaven*, they would be called *Princes* in *Hell*.

Line 313. *Popular* ; Of or belonging to *People*. Here, the *Voice* or *Consent* of the *Inferior Devils*, by a *Fig. of Rhet.*

Vote ; *Lat.* i. e. A *Vow* or *Promise* made to *God* ; a *Prayer*, a *Request*. Here, a *Voice*, *Consent*, or *Opinion* of the *Devils* in *Council*, by a *Fig. of Rhet.*

Line 315. *Dream*. Here, we think, imagine or fancy. See B. I. N. 784.

Line 316. The King of Heaven, i. e. God Almighty,
by a *Fig. of Rhet.*

Line 317. Retreat; Fr. from the Lat. i. e. A
Retiring or going away from a Place. A Milit.
T. Here, a safe Habitation, by a Fig. of Rhet.

Line 318. Exempt; Fr. Lat. i. e. Bought off. A
Law T. Freed. Here, discharged from the
gracious Government of God, by a Fig. of
Rhet.

Line 319. Jurisdiction; Fr. Ital. Sp. Lat. i. e. A
Power of giving Laws. A Law T. Authority
and Power to execute Laws, by a Fig. of Rhet.

Line 320. Banded; Fr. i. e. Crooked or Bended,
joined in Bands or Covenants, combined, con-
federated in League. See B. XI. N. 196.

Line 322. Curb; Fr. Lat. Curvus; i. e. Crooked: Be-
cause it bends the Neck of a Horse; the Fore-part
of a Bridle, which is put into the Mouth of a
Horse, to keep him in; a Restraint or Confinement.
Here, the invincible Power of God, which
restraineth the Devils, within the Abyss of Hell,
by a Fig. of Rhet.

Line 323. Captive; Fr. Ital. Span. from the Lat.
i. e. Taken; one taken Prisoner by an Enemy.
Read Captivated Multitude.

Line 325. Sole; Fr. Ital. Sp. from the Lat. q.
Sine alio; i. e. Without another Person; alone,
by one's self, only, Solitary.

Line 326. Revolt: Fr. from the Lat. i. e. Flying
away; A Milit. T. a Rebellion. Here, a Back-
sliding and departing from God.

Extend; Fr. Sp. from the Lat. i. e. To stretch
out, to enlarge, to reach.

Line 331. Foil'd, for Foiled; Fr. Lat. i. e. De-
ceived; or Gr. i. e. Thrown down, overthrown,
overcome, vanquished.

Line 332. Irreparable; Fr. Sp. Ital. from the
Lat

Book II. MILTON's *Paradise Lost*. 195

Lat. i. e. *Not to be repaired or mended* ; that can't be restor'd, irrecoverable.

Line 334. Custody ; *Ital. Sp.* from the *Lat.* q. *Coastes* ; i. e. *Standing by* ; a guarding, keeping, Imprisonment, keeping in safe Hold, a Confinement.

Severe. See N. 275. Harsh, strict, close. Read *Severe Custody*.

Line 335. Arbitrary. At Pleasure, voluntary, at one's own Will and Pleasure. See B. I. N. 785.

Line 337. Hostility ; Enmity, open War with an Enemy. See B. I. N. 541.

Line 338. Untam'd, for *Untamed* ; *Sax. Dut. Lat.* from the *Gr.* i. e. *Not to be tamed*, can never be subdued.

Reluctance ; *Fr. Lat.* i. e. *A Wrestling or striving against one* ; Strife, Opposition.

Line 343. Dangerous ; *Fr. Lat.* q. *Damnum gerens* ; i. e. *Having Damage* ; i. e. full of Danger, hazardous, perilous, difficult.

Expedition : *Fr. Lat.* i. e. *A Dispatch* ; setting out upon a Journey, Voyage or War. Here, an Attempt against *God Almighty*, by a *Fig. of Rhet.*

Invade ; *Fr. Ital. Lat.* A *Milit. T.* To march into an Enemy's Country. Here, to seize Heaven, by a *Fig. of Rhet.*

Line 344. Siege ; *Fr.* from the *Lat.* i. e. A *Seat.* A *Milit. T.* The *Sitting down* of an Enemy before a City, which they intend to take by the *Force of Arms.* See B. IX. N. 120.

Line 345. Ambush, or *Ambuscade* ; *Fr. Ital. Sp.* from the *Gr.* i. e. *Lying about the Bush or Wood.* A *Milit. T.* A Body of Men hid in a Wood, ready to rush out upon an Enemy unawares. This Stratagem in *War* was first directed by *God himself.* See *Josh. 8. 2.* ☞ *Obs.* Here, of *Devils.*

196 *A COMMENTARY on Book II.*

Deep ; *Dut. Sax.* O. E. A Bottomless Pit ; any Profundity or low Hole in the Earth. Here, *Hell*, by a *Fig. of Rhet.*

Line 346. Enterprize ; *Fr. Lat.* A *Milit. T.* An Attempt, any Undertaking. See N. 86.

Prophetic ; *Ital. Sp. Fr. Lat.* from the *Gr.* Of a *Prophecy*, belonging to a *Prophecy* or *Prediction*. See B. III. N. 36.

Fame ; *Fr. Ital. Sp. Lat.* from the *Gr.* i. e. A *Speech* ; a Report, Hear-say or Tradition.

Line 348. Err. A *Verb.* To mistake, be wrong, to be in an *Error* ; i. e. Unless the *Old Report* we have by *Prediction*, that there is another *World* beside *Heaven* and *Hell*, wherein *Man* lives, be a Mistake. See B. I. N. 747.

Line 349. Man ; *Teut. Dut. Sax.* from *Man*, or *Manno*, the Son of *Tuiston*, who was the Founder, Antient King, and God of the Old *Germans* and *Gauls* ; the same as *Noah* : For they came from *Gomer*, the eldest Son of *Japhet*, Gen. 10. 2. *Man* denotes that *Creature*, which in the *Hebrew* is called *Adam*, from his Formation out of the Earth ; in the *Greek*, *Anthropos*, from his erect Countenance : And in the *Latin*, *Vir*, from his great Strength, and other Perfections of Body and Mind ; being endued with Understanding, Will, Reason, Memory, and other Spiritual Faculties : The Lord of the Creation, the King of Animals, and Supreme in the Animal World, next in Perfection to the *Holy Angels*, so far as we know ; and beautifully described here. *Plato* calls *Man* the *Miracle of God*, being the most perfect of the whole inferior Creation, an Epitome of the World, and the Image of God. Gen. 1. 26. See B. III. N. 285.

Line 352. Him who rules above ; i. e. God Almighty, by a *Fig. of Rhet.*

Line

Book II. MILTON'S *Paradise Lost*. 197

Line 354. Circumference ; Fr. Ital. Sp. from the Lat. i. e. A Bearing round ; a Circuit or Compass, a round Compass about a Center. Here, the whole Extent of Heaven, by a Fig. of Rhet.

Line 355. Inhabit ; Fr. Sp. Ital. from the Lat. i. e. To dwell in a Place ; to have an Abode, Seat or Habitation.

Line 359. Arbitrator ; Fr. Ital. Sp. Here, A Supreme Judge, God Almighty, by a Fig. of Rhet. See B. I: N. 785.

Line 364. Atchiev'd, for Atchieved ; Fr. Executed, performed, compleated, done.

Line 368. Puny ; Fr. Lat. i. e. Born after others ; little, mean, infirm, younger : Hence comes, a Puny Judge, i. e. a Young Judge. Here Man is so called by Beelzebub, in Contempt and Derision, by a Fig. of Rhet. And because Man was created after the Angels.

Habitants, for Inhabitants, by a Fig. of Gram. Indwellers, Possessors. See N. 355.

Line 371. Abolish ; Fr. Ital. Lat. from the Gr. To destroy and ruin utterly, to undo, disannul.

Surpass ; Fr. i. e. To pass over ; to excel, to exceed, to out-do others.

Line 372. Interrupt ; Fr. Ital. Span. from the Lat. i. e. To break off, to hinder and disturb.

Line 373. Confusion ; Ital. Span. Lat. i. e. A mixing together ; a Disorder or jumble. Here, Ruin, Destruction, by a Fig. of Rhet.

Line 374. Disturbance ; Fr. Ital. from the Lat. i. e. Put in a Rout ; Disorder, Trouble, Vexation.

Darling, q. Dearling ; Dut. Sax. O. E. Beloved, a Favourite. Here, Darling Sons, i. e. Mankind, by a Fig. of Rhet.

Line 375. Frail ; Fr. Ital. Span. from the Lat. i. e. Easily broken ; brittle, weak, infirm.

Original. See B. I. N. 592. A Fountain, the first

198 A COMMENTARY on Book II.

Spring of a Thing. Here, *Adam* and *Eve*, by a *Fig. of Rhet.*

Faded; *Dut. Fr.* from the *Lat.* i. e. *Gone* and *perished*; decayed, withered as a Flower, by a *Fig. of Rhet.* and here it is repeated by another *Fig. of Rhet.*

Line 379. Hatching; *Fr. Tent. Sax. O. E.* Breeding Young, as the *Fowls* do. Here, contriving, plotting against *God Almighty*, by a *Fig. of Rhet.*

Line 380. Pleaded; *Dut. Fr. Lat.* from the *Heb.* i. e. *To argue*, according to the *Pleas of Law.* A *Law T.* To put in a *Plea* at *Law.* Here, alleged, insisted upon, argued.

Line 384. Root; *q. Rot*: because the *Root* of a *Plant* or *Seed* doth *rot* first: *Sax. Dan.* or from the *Gr.* i. e. an *inferior Branch.* That Part of a *Plant*, which is fixed in the Ground; the Rise of any Thing. Here, *Adam*, who was the *Root* and *Original* of Mankind, by a *Fig. of Rhet.*

Line 385. Mingle; *Sax. Dut. Gr. Heb.* i. e. *To mix together*; to put in Confusion, to confound Things.

Involve; *Lat.* i. e. *To wrap up together*; to inclose and insnare.

Spite; *Dut. O. E.* A *Verb*, To envy, to vex one out of mere Malice and Envy. An Action of the *Devil*, and Men of a *spiteful* Disposition are his *Children* and *Disciples.*

Line 386. Augment; *Fr. Lat.* from the *Gr.* To enlarge, to encrease. Here, to advance the Honour and Glory of *God.* Read, *The Malice of the Devils serves to raise the Honour and Glory of God far higher.*

Line 388. Assent; *Fr. Lat.* A thinking together; An Approbation, Agreement, Consent.

Line 390. Well. *Beelzebub* continues to speak.

Debate; *Fr. Ital. Lat.* A Contention, Strife, Quarrel, Dispute.

Line

Book II. MILTON's *Paradise Lost*. 199

Line 391. Synod; Lat. from the Gr. Going together, a Convention, an Assembly of the Clergy, meeting together to consult about the Affairs of the Church. We call it the Convocation and the Assembly, from the Latin. Here, the Council of Devils assembled in the Pandæmonium, to consult of War with God Almighty; by a Fig. of Rhet.

Line 395. Confines; Lat. i. e. Near bordering upon; the Limits, Bounds or Borders of a Country. Here, the Frontiers of Heaven, by a Fig. of Rhet.

Line 396. Opportune; Fr. Ital. Span. Lat. i. e. Near the Port or Harbour; fit, meet for the Purpose, convenient, advantageous.

Excursion; Fr. Lat. A Milit. T. i. e. A running out; An Escape or passing out of the Bounds to do Mischief, by a Fig. of Rhet.

Line 398. Re-enter; Fr. Lat. i. e. To enter again; to regain a Place, that was lost; to take Possession of it once more. Here, Heaven.

Zone; Lat. Gr. i. e. A Belt or Girdle: because it girds the World. An Astron. T. Astronomers divide the Heavens into five Zones; one is extreme hot, between the two Tropics; two are temperate, between the two Tropics and the Polar Circles; and two are extreme cold, between the two Polar Circles and the two Poles. Here, some milder Place of Torments, than Hell itself, by a Fig. of Rhet.

Line 399. Unvisited; Lat. Milt. i. e. Not visited; not without a Visit, not deprived or debarred intirely of the Heat of the Sun, called here, Heaven's fair Light, by a Fig. of Rhet.

Line 401. Purge; Fr. Ital. Span. from the Lat. i. e. To render pure; to cleanse, to purify, to rid, scour or take off.

Line 402. Scar; Sax. O. E. from the Gr. Eschara, and

and that from the *Heb. Tsarebah*. The Seam or Mark of an old Wound in the Flesh of Men and Beasts. Here, the scorched Face of *Satan*, when in Hell, by a *Fig. of Rhet.*

Corrosive; *Lat. i. e. Gnawing about*; consuming, destroying, wasting, fretting.

Line 405. Tempt, for *Attempt*; by a *Fig. of Gram.*
Lat. To try, venture or undertake a Thing.

Infinite; *Fr. Ital. Lat. i. e. Without an End*; that hath no Bounds or Limits, boundless. Here, such as the *Abyss of Hell*.

Line 407. Palpable; *Fr. Lat. That is easily felt or perceived, like the Egyptian Darkness, Exod. 10. 21.*

Obscure, for *Obscurity*; for *Milton* often puts an *Adjective* instead of a *Substantive*, which is usual to the best of *Poets. Lat. Darkness, gross Darkness, that may be felt; like that Plague of Egypt. See N. 264.*

Line 408. Uncouth; *Sax. O. E. Disagreeable. Here, a strange, unknown, unusual terrible Way.*

Line 410. Abrupt; *Lat. i. e. Broken off*; A steepy craggy Place or Shelve. Here, the large, pathless and desert *Abyss of Hell*.

Arrive; *Fr. i. e. To come into a River, Port or Harbour; to land. Here, to come to this Earth; by a Fig. of Rhet.*

Line 412. Evasion; *Fr. Ital. Span. Lat. i. e. Getting out; Escaping, a passing thro' Dangers and Difficulties in one's Way.*

Line 413. Sentries, (the *Lat. Edit. Senteries*, which is wrong) *Fr. Lat. A Milit. T. Private Soldiers upon Guard. Here, the Heavenly Angels; by a Fig. of Rhet.*

Stations; *Lat. i. e. Standings. A Milit. T. Watches, standing at their Posts in a Camp or City.*

Line 415. Circumspection; *Fr. Ital. Lat. i. e. A looking about; Watchfulness, Wariness, Heed, Caution.*

Line

Book II. MILTON's *Paradise Lost*. 201

Line 416. Suffrage; Fr. Ital. Lat. An Approbation, Consent, Vote given at the Election of a *Magistrate* among the *Romans*.

Line 417. Relies; Sax. O. E. Depends. Read thus, *For the Weight of all our Endeavours, and all our Hope, depends on him, whom we send on this Affair.*

Line 418. Expectation; Fr. Lat. i. e. A waiting, i. e. *Beelzebub* expected, who would back him, or undertake this dangerous Enterprize.

Suspense, or Suspence; Lat. i. e. Hanging in Doubt, and at an Uncertainty, waiting for an Answer.

A waiting, for Waiting; by a Fig. of Gram. *Waiting for; expecting, looking for something.*

Line 419. Second; Fr. Lat. To aid and assist another Person, to back and favour one in a Danger.

Oppose; Fr. Lat. i. e. To stand against, to hinder. Here, to speak against *Beelzebub*.

Line 420. Mute; Fr. Ital. Lat. from the *Gr. i. e.* *Void of Speech; Dumb, speechless, silent.*

Line 422. Dismay; See B. I. N. 57. from *May*: because in that *Month* some *Flowers* begin to hang their Heads and fade. Here, Astonishment, Languishing, Confusion, by a *Fig. of Rhet.*

Line 423. Prime; Fr. Lat. The first. Here, the chiefest and mightiest *Champions* among the *Devils*. See B. I. N. 506.

Line 424. Champions. Here, the *Prince* of the *Fallen Angels*, that waged War in *Heaven* at first, and now attempts it afresh, by a *Fig. of Rhet.* See B. I. N. 763.

Line 426. Hardy; Fr. Lat. Gr. i. e. *Hearty: Valiant, bold, stout, daring.*

Proffer, or Profer; Fr. Lat. i. e. To offer, bring forth; to grant without asking, to make a free Tender.

Line 427. Voyage; Fr. Lat. A Sea. T. A Passage from

from one Place to another, going by Sea. Here, a Journey from *Hell* to *Heaven*, to deceive Man; by a *Fig. of Rhet.*

Line 429. *Monarchal*, for *Monarchical*; by a *Fig. of Gram. Fr. Lat. Gr. Milt.* The *Pride* and *Grandeur* of a *Monarch*. Here, of *Beelzebub*. See B. I. N. 42. 636.

Line 430. *Conscious*; *Lat.* *Sensible*, knowing, understanding. Here, knowing his own *Worth* and *Dignity*. See B. VIII. N. 502.

Line 431. *O Progeny*, Here, *Satan* speaks to the rest of the *fallen Angels*, and undertakes the bold Attempt, to ruin *Mankind*, on purpose to spite *God Almighty*.

Line 432. *Demur*; *Fr.* A *Law T.* A Stop in some difficult Proceedings in a *Court of Judicature*. Here, a Pause in the *fallen Angel's* Answers and Offers to *Beelzebub's* Proposal; by a *Fig. of Rhet.*

Line 435. *Convex*; *Fr. Lat.* A *Geogr. T.* The bending down Part of the Outside of a *Globe*. Here, the immense *Vault* of *Hell*. See N. 636.

Line 436. *Devour*; *Fr.* from the *Lat.* i. e. To swallow; to swallow down greedily, to consume and waste.

Immyres; *Lat.* i. e. Imprisons and surrounds us as between two Walls. This is a severe Punishment of *Criminals*, among the *Turks*, *Persians*, as also by the *Roman Inquisition*, &c. by a *Fig. of Rhet.*

Line 438. *Prohibit*; *Fr. Ital. Sp. Lat.* To hinder, stop, or forbid.

Egress; *Lat.* i. e. An *Outgoing*; a Passage. Here, Breaking out of *Hell*.

Line 439. *Profound*, for *Profundity*; *Lat.* *Deepness*, i. e. The bottomless and empty *Depth* of *Hell*.

Line 440. *Unessential*; *Lat. Milt.* A *Philos. T.* i. e.

Book II. MILTON's *Paradise Lost*. 203

i. e. Without *Essence*, Being or Beginning, unmade Darkness: The same as *Uncreated*. See N. 150.

Line 441. Abortive; *Ital. Sp. Lat.* i. e. *Miscarrying in the Birth*. An *Anat. T.* The untimely Gulph of Hell, which was never created, nor made, by a *Fig. of Rhet.*

Line 449. Moment; *Fr. Lat.* An Importance, Concern or Esteem, i. e. Advantage to the Generality.

Difficulty; *Fr. Lat.* *Not easy*: Troublesomeness in doing, that hath much Hardness in the Performance.

Deter; *Fr. Lat.* To frighten from, to discourage. Here, to hinder *Satan* from this Attempt.

Line 450. Assume; *Fr. Ital. Lat.* i. e. *To take upon one*; pretend or undertake,

Line 453. Hazard; *Sax. O. E.* Danger, Peril, Difficulty. It is repeated by a *Fig. of Rhet.*

Line 460. Tolerable; *Fr. Lat.* That may be endured or borne with. Here, more sufferable or easy to be endured.

Cure; *Lat.* i. e. *Care*; the Healing of a Disease or Wound: because it requires *Care* and Attendance. Here, a *Remedy* or *Redress* of our Torments, by a *Fig. of Rhet.*

Charm. Lat. i. e. A Verse, an Enchantment, a Spell, because that was performed with bewitching *Verses* of *Rhymes*, the easier to delude the Ears and Minds of Men. See B. I. N. 787. So all Poems were formerly sung about the Streets, &c.

Line 461. Respite; *Lat.* i. e. *To delay* or *look back*. A *Law T.* To delay or put off a Business in Court. Here, to allay or abate Pain and Torments. See N. 185.

Slack, for *Slacken*, by a *Fig. of Gram. Sax. Dut.* To abate, to restrain or keep back, to mitigate.

Line

Line 462. Mansion; Lat. An Abiding or Dwelling-Place. Here, *Hell*, by a *Fig. of Rhet.*

Intermit; Fr. Lat. To leave off, to cease, *i. e.* Neglect, not to watch against our most vigilant Enemies, *viz.* the *Holy Angels*, who are grand Enemies to the *Evil Ones*.

Line 463. Abroad; Dut. i. e. Broad, not narrow, or not penned up: but at Liberty, gone wide or far off, from *Home*.

Line 467. Reply; Fr. Ital. Lat. An Answer, *i. e.* Satan stopt or hindered all Answer to his Speech.

Line 469. Offer; Lat. i. e. To bring before; to present, to propound or propose.

Line 473. Rivals; Fr. Ital. Lat. Those who stand in Opposition to others for an Office, especially in *Love Affairs*. Here, Opposites, Competitors with Satan.

Winning; Sax. Dut. Dan. from the *Lat.* Gaining, getting, obtaining.

Cheap; Sax. O. E. At a low Price, of little Value. Read, *Winning the high Repute cheaply*.

Repute, for Reputation; by a Fig. of Gram. Fr. Ital. Span. Teut. Lat. Esteem, Honour.

Line 474. Earn; Dut. Sax. from the *Gr. i. e.* To receive, to acquire, purchase or get by vast Labour and Danger; whence comes *Earnest*, a Part of the set Price for *Servants* and *Labourers*.

Line 475. Adventure; Lat. An Enterprize, any Undertaking. Here, *Satan's* bold Attempt.

Line 478. Remote; Lat. i. e. Removed, far off, at a great Distance.

Express; Fr. Lat. i. e. To press out; to declare by Word or Writing, to speak, utter and signify.

Line 482. General; Fr. Ital. Span. Brit. Lat. Universal, common, publick. Here, the Good of all the *Devils*.

Line 485. Specious; Fr. Lat. Fair to outward Appearance, having a great Show, grand Acts.

Line

Book II. MILTON's *Paradise Lost*. 205

Line 486. Zeal; Lat. Gr. i. e. Heat, An earnest hot Passion for any thing, especially Religion, or the Love of one's Country, Glory and Praise.

Line 488. Matchless; Dut. O. E. from the Gr. Having not a Match, Equal or Companion; incomparable. Here, Satan, by a Fig. of Rhet.

Line 490. Lowring; Sax. Dut. O. E. Looking sour or grim. Here, the angry Sky overcast with Clouds.

Line 492. Scowls; Sax. O. E. Looks with a stern crabbed Countenance. Here, frowns over it; by a Fig. of Rhet.

Lantskip, (in the late Editions, Landscape,) Vulg. Landskip. Dut. i. e. A Shape or View of Land. A T. of Paint. A Prospect or Sight of the Lands by Hills, Villages, Cities, Rivers, Woods, &c. all mixed together in a Picture. Here, the clear Firmament overcast by Snow, Rain and Clouds.

Line 493. Radiant; Lat. Fr. Shining clearly. Here, the Sun casting forth his bright Rays.

Farewel Sweet, for Farewel Sweetness, i. e. The setting Sun refreshes the Sweet smelling Fields.

Line 494. Extend; Fr. Lat. i. e. To stretch out. Here, spread out his Evening Rays brightly.

Revive; Lat. To quicken or bring to Life again. Here, to comfort and refresh the Earth, by a Fig of Rhet.

Line 495. Bleating; Sax. O. E. from the Lat. A Word formed from the Sound of Sheep or Goats, crying and making a Noise. Here, Flocks of Cattle, by a Fig. of Rhet.

Herds; Sax. Teut. Companies of Cattle, Flocks; who skip for Joy at the declining Sun.

Line 496. Attest; Lat. Fr. i. e. To bear Witness. Here, manifest and shew their Gladness.

Line 497. O Shame. Obs. The Poet gives Men a very useful Exhortation to Love and Unity among themselves, from the very Devils: they

agree, or else how could their *Kingdom stand*? But *Men* devour one another, and that destroys them, *Mat.* 12. 25.

Line 498. Concord; *Fr. Span. Ital. Lat.* i. e. *Being of one Heart or Mind*, Agreement, Union. It is opposite to *Discord*; but the same as *Accord*.

Line 502. Levy; *Fr.* from the *Lat.* A *Milit. T.* i. e. *To raise up*; to raise, gather, stir up.

Line 504. Induce; *Lat.* i. e. *To lead into*; to draw, persuade or move.

Accord; *Lat.* *Being of one Heart and Mind*, Union, Agreement; the same as *Concord*. N. 498. by a *Fig. of Rhet.*

Line 505. Enow; *Sax. O. E.* For *Enough*, sufficient, much of a Thing.

Line 508. Grand; *Fr.* from the *Lat.* Great, chief, lofty, considerable. Here, spoken of the *Infernal Peers*.

Line 509. Paramount; *Fr. Span.* from the *Lat.* A Sovereign, a Supreme. Here, *Satan*, by a *Fig. of Rhet.*

Line 510. Antagonist; *Lat. Gr.* i. e. An Opponent or Adversary, who contends in a Combat, Fight or Dispute. Here, the Competitor or Match for God; by a *Fig. of Rhet.*

Line 513. Globe; *Lat.* Here, a Troop, Company or Guard of Devils, by a *Fig. of Rhet.* Read, *A Company of fiery Seraphims enclosed Satan round about.*

Line 514. Imblazeny; A *T. of Herald.* The Art of embellishing or painting of Colours, Arms, &c. Here, shining Flags, &c. by a *Fig. of Rhet.*

Horrent; for *Horrible*; *Lat. Milt.* Terrible, frightful, dreadful: because they raise *Horror* in Men, by a *Fig. of Rhet.*

Line 515. Session; *Lat.* i. e. *Sitting*; An Assembly or Council, a Court. Here, the breaking up
of

Book II. MILTON'S *Paradise Lost*. 207

of the *Council of Devils* in the *Pandæmonium*.
516. *Result*; *Fr.* from the *Lat.* The Conclusion,
Upshot or Issue of Affairs. Here, of the *Infernal*
Council.

Line 518. *Alchymy*; *Lat. Gr.* from the *Arab.* i. e.
The *Occult or hidden Art*; and so the *Alchymists*
make it by their *obscure Terms* and concealed Se-
crets of *Nature*. It was practised first in *Egypt*,
the *Greeks* took it from them, and the *Arabians*
from the *Latter*. It is the Art of melting and
dissolving Metals, Stones, Vegetables, &c. *Al-*
chymy is the sublimest Part of *Chemistry* and *Nat-*
ural Philosophy; a noble and useful Art; many
excellent Inventions come from it. Here, some
sublime sounding *Metal*, supposed by our *Poet*,
to be used by the *Infernal Spirits*, to proclaim
the unanimous *Resolution*, to all their Compa-
nions, like a *Trumpet*, by a *Fig. of Rhet.*

Line 521. *Atclaim*, for *Acclamation*; by a *Fig. of*
Gram. Lat. A shouting out aloud and together
for Joy.

Line 522. *Thence*, ☞ *Obs.* *Hell* in an Uproar is
elegantly pointed in another *Digression*, with a-
bundance of *Similies*, *Figures*, and other *Orna-*
ments of Poetry, while *Satan* is gone in Pursuit of
Man.

Line 523. *Presumptuous*; *Fr.* from the *Lat.* i. e.
Taken before hand; rash, vain, ill-grounded, that
promiseth more than it affords any good Grounds
or Reasons for. *False* and *presumptuous*; are the
same in Sense, by a *Fig. of Rhet.*

Line 524. *Disband*; *Fr.* A *Milit. T.* To go out
of *Bands* or *Companies*. Here, disperse, march
off and leave their former Ranks.

Line 526. *Truce*; *Teut. Fr.* A *Milit. T.* A Ces-
sation of Arms agreed upon between two *Armies*,
for a certain Space. Here, some small and ima-

ginary Abatement of the *Infernal Torments*; Rest and Ease, by a *Fig. of Rhet.*

Line 527. Irksome; Dut. O. E. Troublesome, painful or grievous. See N. 408.

Line 531. Olympian, of Olympus. See Book I.

N. 516. The Olympic Games of Greece were instituted by Hercules, and celebrated near the City Olympia in Peloponnesus, in Honour of Jupiter Olympus his Father, on the second Month after the fourth Year, every fifth Year, or every fiftieth monthly for five Days together; because the Dætyli were five Brothers, who settled in Elis, and instituted the Solemnity. In these the valiant Youths exercised themselves, at Running, Whirlbating, Quoiting, Jumping and Wrestling; for high Rewards: but Women were not suffered to be at them. They were very famous, and more manly (abating the Immodesty of the Players, who were all naked) than the cruel Diversions of the Romans, who pleased themselves with tearing Men and Beasts into Pieces, upon their Theatres; and became their Epochæ or Date of Time. The Olympiads were the first certain Periods of Chronology among the Greeks. The first Olympiad began in the 35th Year of Uzziah King of Judah, on the 11th of our June, A. M. 3174 or 3228. After the Deluge, 1518 Years, 400 after the Destruction of Troy; 30 Years before the building of Rome, 730 before the Incarnation; and continued in Use to the Reign of Constantine; soon after the Christian Æra took Place. ¶ Obs. The Jews reckon their Years from the Creation, called A. M. the Greeks, by Olympiads; the Romans, from the Building of Rome; Christians, from the Birth of Christ; called A. D. and the Turks, from the Flight of Mahomet from Mecca to Medina, on the 16th of July, A. D. 622. which they call Hegira, Arab. i. e. The Flight.

Book II. MILTON'S *Paradise Lost*. 209

Flight. The *Victor* was called *Olympionices*, i. e. *The Conqueror*; and he that won in all the five Games was called *Pancrasiastes*, Gr. i. e. *All Conqueror*.

Pythian, of *Python*; *Heb. Pethen*, i. e. An *Asp* or *Cockatrice*, Gr. i. e. *Corruption*. These Games were instituted in Honour of *Apollo*, who shot a huge *Serpent* called *Python*: (Others say, it was some cruel *Tyrant* whom he slew,) because it was generated of the impure *Mud* of the Earth after the *Deluge*, by the River *Cephissus*, near *Parnassus*: therefore he was called *Pythius*, these Games *Pythici*, the City of *Delphi* (where his Oracle was kept) *Pythia*; the *Priestesses*, *Pythiæ* or *Pythonissæ*. They were celebrated every 9th Year at first, but afterward on every 5th Year, according to the Number of the five Nymphs that went to congratulate *Apollo* on his Victory over the *Python*; and the Conquerors were rewarded with *Fruits* consecrated to him: *Apollo* is the *Sun*, who by his scorching *Rays* destroyed this dreadful *Monster*. See *Ovid. Met. Lib. i.*

Line 531. *Steeds*; *Sax. O. E.* Strong, War-horses, by a *Fig. of Rhet.*

Goal; *Dut. O. E.* A Pole or Post set up at the End of a *Race*, as a *Mark* to end or stop at. By *Horat. Meta*, i. e. *Mark* or *But*.

Line 532. *Rapid*; *Lat.* Swift, very quick in Motion, speedy. *Rapidis Rotis. Horat. Ode i.*

Fronted; *Lat.* Set in the Front or Forepart of a Battle, facing or turning the Face to an Army, i. e. Others of these *Infernal Spirits* were drawing up their *Troops* in Form of Battle. See B. II. Note 302.

Form; *Lat i. e.* To put in *Form*, to shape or fashion a Thing. Here, set or put in Order.

Line 534. *Wag'd*, for *Waged*; *Text.* Engaged, begun.

begun or joined in Battle to Men's Appearance.

Line 535. *Van*, ; *Fr.* from *Avant*, i. e. Before : The *Latins* call it *Acies prima*. The Front or Forepart of an Army, drawn up in Battle.

Line 536. *Prick* ; *Fr. Sax.* A *Milit. T.* To stand forth, to spur an Horse forward, to ride up and face an Adversary. Read, *The Aery Knights and Fallen Angels spur on and discharge* ; by a *Fig. of Rhet.*

Couch. *Fr.* A *Milit. T.* To set down or place. Here, to lower and level the Spears at an Enemy, as the Antients used to do.

Line 537. *Feats* ; *Fr.* from the *Lat.* q. *Facts*, notable Actions, grand Deeds, Atchievements in War.

Line 538. *Welking*, *Sax.* O. E. The Air, Sky or Firmament, seems to be on Fire with war-like Apparitions in it, which are *Fere-Warnings* of Wars to a Nation. Whence to *kindle*.

Line 540. *Typhaean* : i. e. A Rage and Fury like that of *Typhon*, described B. I. N. 199.

Fell ; *Sax. Dut. Fr.* O. E. Fierce, cruel, courageous, bold.

Line 541. *Rend* ; *Sax.* O. E. Tear up and pull in pieces, as the Poets report the *Old Giants* did.

Line 543. *Alcides* ; *Lat.* from the *Gr.* i. e. The Glory or Strength of Heroes, or of the Air : *Hercules*, the Son of *Jupiter* and *Alcmena*, and Grandson of *Alcæus*. After many mighty Deeds, called his twelve Labours, he ran mad, by putting on a poisoned Vest, stained with the Blood of *Nessus* the Centaur, whom he had kill'd with a poisoned Arrow, for a foul *Affront* offered to his Wife : *Nessus* in Revenge persuaded her to put it upon *Hercules*, as an *Antidote* to the Love of other Women : When he put it on he ran mad

mad, burnt himself to Death, and was deify'd after his Death. See Seneca's *Tragœdies*.

Oecalia; Lat. Gr. i. e. *Near the Sea*. A City of *Boetia* in *Thessaly*, upon the Sea, where *Hercules* ran mad, and tore up Trees by the Roots. There are three other Cities of this Name in other Countries.

Line 544. *Invenom'd*, for *Invenomed*; Fr. contracted from the Lat. i. s. *Venenum*; Dens in *Paisan*; poisoned, infected; For the Arrow had been poisoned in the Blood of the Serpent *Hydra*, with which *Hercules* killed *Nessus*. See B. IV. N. 804.

Robe; Fr. Ital. from the Gr. i. e. A Reward; a long Vest or Gown that covers the whole Body.

Line 545. *Thessalian*, of *Thessaly*; Lat. Gr. i. e. Situated upon the Sea; or from *Thessalus*, one of the antient Kings; and *Pelasgia*, when the *Pelasgi* settled there. A Country of Greece, having *Achaia* on the South, *Epirus* on the West, and a Part of *Macedonia*; very Woody and fruitful. The People were given to Horsemanship and the Knowledge of poisonous Herbs, which abounded in it. Here *Pines* are mentioned for any Trees whatsoever, by a Fig. of *Rhet.*

Line 546. *Lichas*; Lat. Gr. i. e. A Man of *Lybia*; i. e. A Statue: Because it was the Country of the Giants, Men of a large Stature. He was the Servant of *Hercules*, by whom *Dejanira* sent him that poisoned Garment, which made him so outrageous, that he threw *Lichas* headlong into the Sea, where he perished.

Oeta; Lat. from the Gr. i. e. Destruction: From *Oetus*, a Giant, who dwelt on it, and destroyed all before him; a very high Mountain, dividing *Thessaly* from *Macedonia*, whereon *Hercules* burnt himself

himself to Death: Hence the *Poets* call him *Oetaeus*, and from which he threw *Lychas* into the Sea, tho' many Miles distant from it; now *Bannia*. Near it are the famous *Straits*, call'd *Thermopylae*, twenty-five Foot broad: It abounds with *Hellebore*, &c.

Line 547. *Euboic*, of *Eubœa*, *Lat.* from the *Gr.* i. e. *Good Oxen*; because they abounded there. An *Island* and *Sea* in the *Archipelago*, upon *Greece*; now *Nigropont*. *Gr.* i. e. *The Black Sea*. The *Turks* took it from the *Venetians*, A. D. 1470, and call it *Egribo*.

Line 531. *Retreated*; *q.* *Reiterated*; went back again, marched off or away from thence.

Line 550. *Hapless*; *Sax. Poet.* Without *Hap*, Luck or Fortune; unfortunate, unhappy, miserable.

Line 552. *Enthral*, or *Inthral*; *Sax. Dan. O. E.* To enslave, captivate. See B. I. N. 149.

Line 553. *Partial*; *Lat.* i. e. Of a *Party*, byass'd, Selfish, full of *Self-Love*.

Harmony; *Fr. Ital. Gr. Lat.* A *Mus. Term*, i. e. *Fit*; Melody, Sweet Music.

Line 555. *Suspended*; *Fr. Lat.* i. e. Put off for a Time. It made the *Devils* forget their *Torments*; they delayed the Thoughts of *Pain* for a Space.

Ravishment; *Fr.* Violence offered to a Woman. Here, a Rapture, a Transport of Joy, a vast Delight; by a *Fig. of Rhet.*

Line 556. *Discourse*; *Fr. Ital. Sp. Port. Lat.* Speech among Men. Here, Reasoning among the *Devils*; by a *Fig. of Rhet.*

Line 557. *Eloquence*; *Fr. Ital. Sp. Lat.* The Art of speaking well, *Oratory*. OBS. A cramp'd Sentence; Read it thus, *Because Oratory ravisheth the Soul of Men, but melodious Songs delight their Senses.* *Poets* feigned, that by *Music* Stones

Book II. MILTON's *Paradise Lost*. 213

Stones and Trees were mov'd; as in the Story of *Orpheus*, &c.

Line 558. Elevate; *Fr. Sp. Ital. Lat. i. e. Lifted up*, raised. Here, taken up or employed in Contemplations; reasoning in these *Mysterious* and *New Subjects*, viz. *Providence*, *Fore-knowledge*, *Free-Will*, &c. far surpassing the highest Conceptions of *Angels* and *Men*, and as unfathomable as the Infinite *Deity* himself.

Line 560. Fix'd, for *Fixed*; *Lat. Firm*, settled, appointed and unalterable.

Absolute; *Fr. Ital. Port. Lat. i. e. Loosed from*; free from the Power of another. Here, *Perfect* in itself. For *Absolute Fore-knowledge*.

Line 561. Mazes; *Sax. Dut. O. E. A T. of Gard* Places in *Gardens* or *Buildings* made with many Turnings and Windings, where one cannot get out without a Guide; a *Labyrinth*. Here, the *Mysterious* and *Perplexing Contemplations* on those lofty and difficult Subjects. See B. I. N. 281. By a *Fig. of Rhet.*

Line 563. Einal; *Fr. Ital. Sp. Lat. i. e. The End*, endless, without End, everlasting.

Line 564. Passions; *Fr. Ital. Lat. Gr. i. e. Sufferings*; *Passions* are the *Affections* of the Soul, proper to its *Nature* and *Constitution*: But since the *Origin* of *Sin* they are become disorderly and unruly *Perturbations*, and sad *Infirmities* in *Men*, viz. *Love*, *Hatred*, *Desire*, *Joy*, *Fear*, &c. *Cicero* calls them *Diseases of the Mind* contradicting *Reason*. *Tusc. Quest. 3.*

Apathy; *Lat. Gr. i. e. Divested of Passions*; A *Freedom from all Passion*, an *Insensibility* of either *Pleasure* or *Pain*; for which the antient *Stoicks* pleaded strenuously, but in vain; for that is impracticable to all *Men*: And so the *Devils* do here. It is contrary to both *Passion*, *Antipathy* and *Sympathy*. See B. IV. N. 465. &c.
Line

Line 565. Philosophy; *Fr. Ital. Sp. Teut. Lat. Gr.* i. e. *The Love of Wisdom*; *Sophia*, *Gr.* and that from *Zophim*, *Heb.* i. e. *Watchmen*; because their *Philosophers* observed the Course and Motions of the Heavens: It is the *Knowledge of Divine and Human Things*, so far as it is attainable by the *Light of Nature* and *Experience of Men*: The Students of it were called by the *Jews*, *Rabbi*; i. e. *Great*; by the *Persians*, *Magi*, i. e. *Wise*; by the *Arabians*, *Elymas*, i. e. *Knowing and Skilful*; see *Acts* 13. 8. by the *Greeks*, *Sophoi*, i. e. *Wise-men*: and by us, *Virtuosi*. But *Pythagoras* (who flourished about A. M. 3480, and before *Jesus Christ* 524 Years) was the first that called himself a *Philosopher*, i. e. *A Lover of Wisdom*; for he thought those *Titles* were too great for *Mortals*, and proper to God alone. Here, the wicked and erroneous Reasonings of the *Devils*, by a *Fig. of Rhet.*

Line 566. Sorcery; *Fr.* from the *Lat.* i. e. *Casting Lots*; *Inchantments*, the *Black and Magical Art of the Devils*; such as *Witchcraft*, *Necromancy*, *Chyromancy*, *Physiognomy*, &c. which are severely forbidden by the *Laws of Moses*, of the *Old Romans*, and other polite Nations: For it is a *Denying of God*, a *Confederacy* with the *Devils*; wicked, vain, and uncertain at best. See B. I. N. 479. But *Cicero* lays open the *Vanity, Folly, and Uncertainty of it*, in his *Book of Divination*.

Line 567. Anguish; *Fr. Ital. Sp. Port. Lat.* from the *Gr.* i. e. *To vex or grieve*; *Excessive Grief and Sorrow of the Mind and Soul*.

Excite; *Lat.* *To raise up, to rouse, to stir up.*

Line 568. Fallacious; *Fr. Lat.* *Deceitful, false.*

Here, a deceitful and deceiving Hope.

Obdurate, or Obdured; see B. I. N. 58. *Hardened.*
Here,

Book II. MILTON's *Paradise Lost*. 215

Here, blinded and stupified by Sin and God's just Judgment ; by a *Fig. of Rhet.*

Line 569. Stubborn, q. *Stoutbon. Sax. O.E.* from the *Gr. i. e. Thick* ; obstinate, inflexible, not to be moved.

Treple ; *Fr. Ital. Lat. Gr. q. Thrice-full* ; *Three-fold* ; i. e. made very hard, and without the least Remorse.

Steel ; *Dan. Dut. Teut.* A Sort of hard Iron. Here, with double or very great Hardness, by a *Fig. of Rhet.*

Line 575. Disgorge ; *Fr. i. e. To put out of the Throat* ; to throw up by vomiting. Here, to empty or discharge, as *Rivers* do their *Waters* into the *Ocean* ; by a *Fig. of Rhet.*

Line 577. Styx ; *L. Lat. Gr. i. e. Hatred and Horror*. See B. I. N. 239. ☞ *Obs.* The Poets feigned four *Rivers* in *Hell*, to whom they gave Names from such horrible poisonous and deadly Springs as were known to them, to set forth the Dreadfulness of future Torments. They say, this River ran nine Times round *Hell*, which adds a more terrible Idea to it. Milton paints them out in blackest Colours. The old Heathens believed that Souls transported over it into *Hell*, could return no more ; which is more than our modern Infidels will confess.

Line 578. Acheron, or *Acherus* ; *Il. Lat. Gr. i. e. Sad, sorrowful, and comfortless* ; *Heb. i. e. Outmost*. A poisonous Spring in *Peloponnesus*. This Fable implies Death, the King of Terrors.

Line 579. Cocytus ; *Il. Lat. Gr. i. e. Lamentation, Weeping* ; for it is said to have swell'd with the Tears of the Tormented. Homer places it in *Cimmeria* (which is *Scythia*, now *Tatary*) and makes *Hell* to be there ; because of the Blackness and Darkness of that Country.

Line 580. Rueful ; *Sax. Teut. i. e. Full of Rue* ;
mournful

mournful and repenting: For in the Approach of Death, wicked Men repent of their Iniquities, tho' it be then too late. See B. I. N. 134.

Phlegeton, or *Phlegethon*; IV. Lat. Gr. i. e. *Burning*; for the Waters of it are said to *boil* for ever. This is the last of the *Rivers* of *Hell*, as the *Poets* represented it.

Line 581. *Torrent*; Fr. Lat. i. e. *Furious*, *scorching*. Here, the burning *Flood* of *Fire* in *Hell*.

Line 583. *Lethe*; Lat. Gr. i. e. *Forgetfulness*. A River of *Africa*, which after a long Course hides itself under Ground, and appears again; wherefore *Antiquity* feigned that all the *Dead* drank a Draught of it's Waters before they enter'd *Hell*, which made them forget all their past Sorrows. The *Fable* is *Death*, when all the past Pleasures and Pains are quite forgotten. Several other *Rivers* in other *Countries* went under this *Name*.

Oblivion; Fr. Lat. *Forgetfulness*. See B. I. N. 266.

Line 584. *Labyrinth*; Teut. Dut. Fr. Lat. from the Gr. Not having a Door, receiving or devouring. A Building full of Turnings and Windings, so that it was very difficult for one to get out of it. A Maze. *Pliny* reckons four of them. The 1st and greatest was built in *Egypt* by *Memis*, an antient King, to be a *Funeral Monument* for himself, consisting of 12 *Palaces*, 1500 *Rooms*, and 12 *Halls*. The 2d in *Crete*, made by *Dædalus*, by the Order of *Minos*, from a Model of that, and for the same End, or rather for a *Prison*. The 3d in *Lemnos*, having 150 *Pillars* of *Marble*: It is under the whole Concavity of *Mount Ida*, and still to be seen. The 4th in *Italy*, by the Order of *Porfenna*, King of *Tuscany*. And we may reckon that famous *Edifice* at *Woodstock*, built by King *Henry II.*
for

Book II. MILTON'S *Paradise Lost*. 217

for his Concubine, fair *Rosamond*, a 5th *Labyrinth*. Here the *Word* denotes the *Manifold Windings* of the River *Styx*, by a *Fig. of Rhet.*

Line 587. Beyond. ☞ *OBS.* Our *Poet* having described the torrid *Flames* of *Hell*, now imagines another Sort of *Torments*, in a Gulph of extreme *Cold*, beyond the River *Styx*; as dreadful and as tormenting to the *Devils*, as *Hell* itself. For in *Greenland* the Cold raised *Blisters* on the *Flesh* of those eight *Englishmen* which were left there, *A. D.* 1630. as if they had been burnt with *Fire*.

Frozen; *Sax. Dut. Teut. Dan.* Covered with *Frost*, freezed, congealed.

Continent; *Lat. i. e.* Holding together. A *Geogr. T.* A large *Tract* of *Main Land* without Separation by the Seas, as *Europe, Asia, Africa, America*.

Line 590. Thaw; *Teut. Dut. O. E.* Melts or gives after a *Frost*. Here, doth not melt or dissolve.

Line 592. Serbonian; of *Serbon* or *Sirbon*: *Strabo* calls it *Serbonis*; *Ptolomy* and *Pliny*, *Sirbonis*. *Arab. i. e.* The *Lake*; tho' *Strabo* ignorantly, takes this for the *Lake* of *Sodom*. A *Bog* or *Lake* upon the utmost *Borders* of *Palestine* and *Egypt*, fifty Miles from *Arabia*; now *Lagos di Teveso*, by the *Italians*, *Bayrena* by the *Natives*, and *Barathrum*, by the *Latins*, i. e. a deep *Gulf*. It was Fifty-two Miles in Length, one Thousand Furlongs in Compass, narrow and very deep, surrounded with Hills of loose Sands, which thickened and discoloured the Waters; that *Passengers* did not discern them from the dry Sands, and so were swallowed up therein and lost. Indeed that large *Tract* of *Land* abounds with *Quick sands*, *Mountains* and *Heaps* of *Sands*, wherein many *Travellers* have been buried alive, as *Cambyfes* lost 50,000 Men in the Sands of
U Lybia.

Lybia. This ~~Lake~~ has been filled up long ago, and is not to be found now, as Mr. *Lucas*, and other *Travellers* report. *Milton* compares this imaginary frozen Country, wherein he torments the *Devils*, to this deep-devouring Lake, by a *Fig. of Rhet.*

Bog ; *Dut. O. E. i. e. Bending or giwing Way* when trod upon ; a Marsh or watry Ground, a Quagmire. Here, the *Lake of Serbon*, by a *Fig. of Rhet.* Many *Bogs* are in *Ireland* and Fenny Parts of *England*, as the *Bog of Allen*, in Length 40 Miles, in Breadth 15.

Line. 593. Damyata, or Damieta ; Heb. i. e. Dirt or Mud. A Town in *Egypt* upon the Mouth of the *Mediterranean Sea*, and the most Easterly Bank of the *Nile*, near Old *Pelufium*, which signifies also *Dirt* ; because both are situated in a dirty, *Clay Soil*. These *Cities* were the Key and Bulwark of *Egypt*. *Damiatta* was founded by *Isis*. (See B. I. N. 478.) and destroyed by the *Saracens*, in the *Holy War* ; but is now a Place of great *Trade*.

Casius, or Cassius ; Syr. i. e. A Boundary ; because it parts *Egypt* and *Palestine* : A sandy Mountain on the farther Side of *Pelufium*, near the *Serbonian Bog*, between the *Red Sea* and the *Mediterranean Sea*, extending Southward to *Arabia Petraea* : At the Foot of it stood once a Town called *Casium*, famous for the *Temple* of *Jupiter Casius*, wherein stood a *Statue* of him in full Proportion, stretching out his Right Hand with a *Pomegranate*, the Emblem of his being the *Terminal God*, defending the Borders of that Nation. Read, *Old Casius*. ☞ *Obs.* This *Epithet* belongs to all *Mountains*, as well as to this ; for all were equally antient ; either from the *Creation* or the *Deluge*. Here it is put in for the Sake of the *Verse* only.

Line

Book II. MILTON'S *Paradise Lost*. 219

Line 594. *Parching*; *Fr.* from the *Lat.* Burning, scorching, drying up.

Line 594. *Fröre*; *Sax.* *Dut.* *O. E.* from the *Gr.* i. e. *Shivering*; frozen, frosty; for *extreme Cold* congeals and *scorches* the vital Nourishment of *Trees, Plants, Men, &c.* as much as *excessive Heat* and *Fire*. See N. 587.

Line 596. *Harpy-footed*; i. e. *Having Feet like Harpyes*; *Lat.* from the *Gr.* i. e. *Rapacious, ravenous, greedy*. *Harpyes* were said to be ravenous Birds, living partly by Land, partly by Sea: *Monsters* feigned by the *Poets*, having the *Faces of Virgins, Ears of Bears, Bodies of Vultures, Tails of Dragons, and the Talons of Eagles*. They were three in Number, *Aello, Ocypete, and Celæno*: They are described by *Virgil, B. III. V. 213, &c.* This *Fable* expressed the *Power of the Winds, or the Torments of a guilty Conscience*: It is also an Emblem of a covetous Man, that is still craving and never satisfied; and of pilfering *Harlots*. But *Milton* brings them as *Tormentors of the Devils*; by a *Fig. of Rhet.*

Line 597. *Revolutions*; *Fr. Lat.* i. e. *A Turning*. An *Astron. T.* The *Motions or Turnings* of the *Planets* to the same Place as they were before; i. e. at certain *Seasons, Times or Ages*.

Line 600. *Ice*; *Sax. Dut. Dan. Teut.* from the *Gr.* i. e. *The Top*; because it affects the Surface or Top of the Water; or contracted from the *Latin, Glacies, Ice*; i. e. Water frozen and congealed by the Force of *extreme Cold*.

Line 601. *Pine*; *Sax. Dut. Teut. O. E.* from the *Lat.* i. e. *Pain*. Here it is a *Verb.* To torment, to languish, consume and waste away with *Torments of the Body, and Grief and Sorrow of the Mind*. See B. I. V. 292.

Line 603. Periods ; Lat. from the Gr. i. e. Circuits, going round. An Astron. T. Revolutions, Circuits, and Changes of Time ; i. e. Here, the Devils were to abide for many Ages together in that extreme Cold. See N. 597.

Line 604. Ferry ; Sax. Teut. O. E. from the Lat. i. e. To be carried, conveyed over a River. Here, into that scorching Region.

Sound ; Dut. O. E. A Geog. T. Any great Inlet of the Sea between two Lands : As the Sound of Plymouth, the Baltick. Here, a Passage over Lethe, from one Extreme to another, by a Fig. of Rhet.

Line 607. Tempting Stream, for Lethe ; Fr. Lat. Provoking, alluring. Here, much desired or long'd for ; by a Fig. of Rhet.

Line 609. Brink ; Sax. O. E. The Side, Bank or Shore of the Sea or a River. Here, of Lethe ; by a Fig. of Rhet.

Line 611. Medusa ; Lat. Gr. i. e. An imperious Queen, the Daughter of Ceto or Phoreas, a King of Corsica and Sardinia ; very beautiful, having golden Hair ; of which she was exceeding proud, and contended with Minerva, for which the Goddess turned it into Snakes ; which were so terrible, that they turned all that beheld them into Stones. Perseus cut off her Head, that it might not destroy the whole Country ; and as he carried it thro' Africa, the Drops of Blood became Serpents : Hence they say, it is infested with Swarms of Serpents and other venomous Creatures, above other Parts of the World. Milton makes this terrible Monster, the Guardian of Styx.

Gorgonian, of the Gorgons ; Lat. Gr. i. e. Cruelty. The Gorgons were so called from Gorgon, a venomous Beast in Africa ; they were the three Daughters of Phæcus, viz. Medusa, Steno, and Euryale :

Book II. MILTON'S *Paradise Lost*. 221

Euryale: So called from their *Savageness*; because they killed at the very Sight. The Emblems of all *sinful Pleasures*, which ensnare and destroy Men, at the first Sight. Here, fit Similies of these *infernal Spirits*; by a *Fig. of Rhet.*

Line 612. *Ford*; *Sax. O. E.* The shallow Place in a River. Here, *Styx*, by a *Fig. of Rhet.*

Line 613. *Wight*; *Sax. O. E. Poet.* Any living Creature, Spirit, Man or Woman; but miserable and unhappy. Here, *the Souls departed*, passing into *Hell* over *Styx*.

Line 614. *Tantalus*; *Lat. Gr. i. e. most miserable.* The Son of *Jupiter* and *Plota*. He killed and dressed up his Son *Pelops* to the Gods, at a Feast: for which they condemned him to *Hell*; where he was set in *Water* to the Chin, with *Apples* bobbing at his Lips; yet could taste of neither: This *Fable* shews, that the *Heathens* believed the *Torments* of a future State; and gave Birth to our *Proverb*, *Tantalize*, i. e. To make a Man eager for a Thing, but not to grant it him.

Line 616. *Agast*; *Sax. Dut. O. E.* of a *Ghost*: frightened, staring. Here, confounded thro' *Sin*, *Shame* and *Pain*.

Line 620. *Alp* for *Alps*; by a *Fig. of Rhet. Lat. i. e. white*: because they are always *white* with *Snow*, or high; a long Range of lofty and steep Mountains, which parts *Italy* from *Germany* and *France*: It cost *Hannibal*, the *Carthaginian* General, nine Days before he got to the Top of them; and 15 in marching over them; wherein he lost vast Numbers of both Men and Beasts, tho' he mollified the *Rocks* with *Vinegar*, and cut them down with *Iron Tools*: But *Polybius* and *Livy* say, that the *Italians*, *Gauls*, and others past and repast them, long before this famous Expedition of *Hannibal*; which was about 180 Years before the *Incarnation*. Here, imaginary

Mountains of Fire, by a Fig. of Rhet.

Line 621. Fens; Sax. Dut. O.E. from the Lat. i. e. Lands of Hay: Because it abounds more there, than on the Hills. A Fen is a moorish, low and wet Ground.

Line 622. Universe; Fr. Ital. Lat. i. e. All: The whole World. Here, a World of Death. A beautiful Expression, by a Fig. of Rhet.

Line 628. Hydras; Lat. Gr. i. e. Waters. Hydra is a monstrous and excessive Water Serpent; feigned with 50 Heads. It is said, that Hercules tamed this Monster in the Lake Lerna, between Argi and Mycene. It is an Emblem of Sin, Error and Heresy.

Chimæras; Lat. Gr. i. e. Goats: A Chimera was another fabulous Monster, said to have had the Head of a Lion, the Belly of a Goat; and the Tail of a Serpent. It was only a Mountain of Lycia, a Branch of the M. Taurus in Asia; whose Top did cast out Flames, and abounded with Lions, in the Middle there was good Pasture for Goats; and at the Bottom of it were many Serpents. It signified the violent Nature of the Floods.

Line 629. Mean. ¶ Obs. The long Digression is ended. Now Milton returns to describe Satan's grand Enterprize, who is here called the Enemy of God and Man, by a Fig. of Rhet.

Line 632. Explores; Lat. searches out diligently, seeks out narrowly and exactly.

Line 634. Shaves; Sax. O.E. i. e. To share or pare. Here, Satan flies over the Deep with a steady Wing, like a Ship in full Speed, by a Fig. of Rhet.

Line 637. Æquinoctial, of the Æquinox; Lat. i. e. Equal Night and Days. An Astron. T. Here, the Trade Winds, that blow in September and March; when the Days and Nights are of equal Length.

Book II. MILTON'S *Paradise Lost*. 223

Length. The *Autumnal Equinox* is on the 11th of *September*, and the *Vernal Equinox* on the 10th of *March*.

Line 638. Bengala, vulg. Bengal. Indian. The antient Name was *Beng. i.e. Water*; for as the *Waters* overflows some Parts of that Country, the People made their *Fields* into Beds of 15 Yards square, and two Yards high; which they called *Ala*; hence, came *Bengala*, i.e. an *overflow'd Country*. A large Kingdom in the *East-Indies*, belonging to the *Great Mogul*, extending upon the Gulf of *Bengal*, about 160 Leagues in Length, and more in Breadth. One of the most fruitful and pleasant Countries of the World; for all Sorts of *Commodities*; therefore it is called the *Storehouse of Asia*; well-watered, and abounds in *Canals*; thro' it the great River *Ganges* runs, and discharges itself into the *Bay of Bengal*. The Rivers abound with *Crocodiles*, &c. the *Inlands* with *Elephants*, &c. The *Europeans* have a vast Trade there. This Gulf is 800 Leagues over, thro' it the *Europeans* sail to and from *India*.

Line 639. Ternate; Ind. The Chief of the five *Malacca* or *Molucca Islands* in the *East Indian Sea*, by which the *Europeans* sail to and from the *East Indies*, viz. *Ternate*, *Tidore*, *Machian*, *Moties* and *Bachian*. They lie near the *Line*, and abound with *Spices*. The *Arabs* first began to trade there, then the *Muhammedans*; now they belong to the *Hollanders*, since they expelled the *Portuguese* and *Spaniards*, A.D. 1641. The *Natives* are mostly *Heathen Idolaters*.

Tidore, or Tidor; Ind. Another of the *Malacca Islands*, near to *Ternate*, separated only from it by a narrow Channel.

Line 640. Drugs; Fr. Sp. Dut. All Kind of *Simples*, for *Physick*, *Painting*, *Dying*, &c. also *Spices*, *Fruits*, &c. All which grow in *India* in vast

vast Plenty, and are imported from thence into Europe.

Trading-Flood; The Indian Ocean, where the Trade-Winds do blow, by a Fig. of Rhet.

Line 641. *Ethiopian*, of *Ethiopia*; Lat. Gr. i. e. *Burnt in the Face*. Heb. *Chus*. i. e. *Black*, from *Chus*, the Son of *Cham*, who first peopled it. *Ethiopia* is a large hot Kingdom of *Africa*, in the *Torrid Zone*, therefore the People are *Sun-burnt*, tawny and black; about 3600 Miles in Length, and 2180 in Breadth. It is about one half of all *Africa*. Here, the *Southern Ocean*, which washeth it, and thro' which the *European Merchants* pass, as they go to and come from the *East-Indies*, *China* and *Japan*, &c.

Cape; Fr. from the Lat. i. e. A Head, a Geogr.

T. An high Mountain or Head Land running into the Sea; Here the *Cape of Good Hope*, upon the Point of *Africa* to the South, whether the *O. Phœnicians* and others pass it or no, is uncertain; but it was first discover'd to the *Moderns* by *Bartholomew Dias*, a *Portuguese*, A. D. 1454. *Vasq. de Gama* arrived at *Calecut*, May 20. A. D. 1498. It is called by them *Cabo de Bona Speranza*: Because they had good Hope of a Passage to the *East Indies* by doubling that Cape, as afterwards it did appear. The *Dutch* purchas'd it of their Kings, founded a strong Fort there. A. D. 1651, and held it ever since. Some call it the *Cape of Tempests*; because they are very common thereabouts.

Stemming; Teut. Lat. Gr. A Sea-Term. A Stem is the Stalk of an Herb, Flower, Fruit or Tree; the Prow, Forecastle or Head of a Ship. Here, working and turning the Heads of their Ships stoutly to the South-Pole, as they sail to Europe. Cutting the Waves with the Stem of their Ships.

Line 645. *Thrice Threesfold*; i. e. There were nine strong

Book II. MILTON'S *Paradise Lost*. 225

strong Gates of *Hell*, here described.

Line 648. *Before*; *before* here denotes *Nearness*; i. e. *Near* or *over-against* the Gate of *Hell*, whether within or without; for they were then within. See B. X. 231. ☞ *Obs.* Here is a sublime *Description* of *Sin* and *Death* in the most horrible *Deformity*; tho' they were not yet in *Being*, there was a *Possibility* of them, and so are rightly here made *Guardians* of the *Gates* of *Hell*; but more fully described after the *Fall* of *Adam*, when they broke loose and tyrannized over *Mankind*.

Line 652. *Voluminous*; *Fr. Lat.* i. e. *Turning* or *twisting*, like the *Windings* or *Turnings* of a *Serpent*. Here, large, great and *vast*.

Line 655. *Cerberean*; Belonging to *Cerberus*; *Lat. Gr.* i. e. *A Devourer of Flesh*. i. e. As wide as those of *Cerberus* the *Dog*, that kept the *Gates* of *Hell*, who had three, some say fifty, and *Horace* says 100 *Heads*; signifying his greedy and devouring *Nature*. The *Fable* represents *Time*, which devours all *Things*; the three *Heads*, *Time past*, *Present*, and *to come*. Others mean *Death* and the *Grave*. *Prov.* 30. 15, 16. And the *Yelling* of this *Monster* represents the *Stings* and *Duns* of a guilty *Conscience*, which haunt and lash the *Criminal* continually and for ever.

Line 656. *Peal*; *Fr.* from the *Lat.* The *Ring*ing of *Bells*, discharging of *Guns* from a *Battery*; the *Barking* of *Dogs*. Here, the most dreadful and terrible *Noise* of those *Hellish Monsters*, *Sin* and *Death*; by a *Fig. of Rhet.*

List; q. *Lust*; *Sax. O. E. Poet.* As you *list*, i. e. As you will or desire. Here, when they incline or have a *Mind* to creep into her *Womb*, as the young *Shirks* do, when frightened.

Line 660. *Scylla*; *Lat.* from the *Gr.* i. e. *Vexation*

tion and Disturbance. *Scylla* was a frightful Rock in the Sea between *Italy* and *Sicily*; so called from *Scyllio*, a Castle on the *Italian* Shore, upon which the Waves made a Noise, like the Barking of Dogs, which terrify'd Sailors: Or *Scylla*, the Daughter of *Pharæus*, who was poisoned by *Circe*, and changed from the Waist down into strange and frightful Monsters; wherefore she threw herself into the Sea. All these Monsters were not so terrible, as the Stings of Sin and a guilty Conscience are to all Sinners.

Line 661. *Calabria*; Lat. from the Gr. i. e. Good and fruitful. A very fine fruitful Country on the outmost Part of *Italy*, facing *Sicily*, and divided from it by a narrow Strait: It is almost an Island, yields Fruit twice in the Year, and is about 60 Miles wide, called now *Torre de Laber*; i. e. The Land of *Calabria*, by an Abbreviation of the old Name.

Trinacrian, of *Trinacria*; Lat. from the Gr. i. e. Triangular; and *Triquatra*; Lat. Three-corner'd; from the three Promontories of it; *Sicily*. It was so called from the *Sicani* and *Siculi*, who were the antient Inhabitants. *Sicily* is the largest and noblest Isle in the *Mediterranean* Sea, facing *Italy*; and, as *Thucydides* says, 20 Furlongs from it; therefore it has been a Bone of Contention between the *Carthaginians*, *Greeks*, *Romans*, and other adjacent Nations, in all Ages to this Time. The Epithet *Hoarse*, or *Hearce* (as in the 1st Edit.) is properly ascribed to *Sicily*, from the horrible Rearing of Mount *Ætna*, and the tempestuous Waves of *Scylla*, *Charybdis*, &c. continually lashing the Shores of it.

Night-Hag. Sax. *Out*. O. E. i. e. A Night-Witch: The *Latins* called it *Incubus* and *Succubus*; i. e. Lying under and over; We, the *Night-Mare*; and *Physicians*, *Asthma Nocturnum*.

nuns. The Antients thought it was a *Devil*, or *Witch*, that haunted People in Bed, in the Night; but now it's found to be only an heavy Weight, rising from their depraved Imaginations. Horses are more subject to it; than any Creatures else. This *Fable* extended among all the *Heathens*, even to the *Tatars*, *Moguls* and *Chinese*; but was feigned to cover certain Misfortunes, crackt Reputations, to impose upon the Vulgar, and to give Origin to grand Revolutions in divers Kingdoms.

Line 655. *Lapland*; from the antient *Laptones*, or *Lappi*; i. e. *Silly*, *foolish*; and *rude*. The Natives call it *Lapmark*; the Germans, *Laplandi*: the *Muscovites*, *Lappi*; for they are an illiterate People, void of all Arts and Sciences, gross *Heathens*. A cold Northern Country in Europe, belonging partly to Sweden, partly to Norway, and partly to *Moscovy*; very barren and barbarous: For their dreadful *Ignorance*, *Superstition* and *Malice*, the People are branded with *Witchcraft* and other *Diabolical Practices*; because *Satan* reigns in the dark Parts of the Earth.

Witches; Brit. Dut. Sax. O. E. i. e. To guess at, to divine or enchant. Cunning Old Women, believed to deal with *Familiar Spirits*; Enchanters, Bewitchers of Men and Beasts. [Obs. The *Laplanders* were formerly addicted to *Magical Superstition*: but it is forbidden by their Laws since they embraced Christianity, A. D. 1275.

Labouring; Lat. Sick; in Pain. Here the Moon in *Eclipse*, by a *Fig. of Rhet.* At this Time the *Heathens* beat Drums and Timbrels to relieve it.

Line 666. *Eclipses*; Lat. Gr. i. e. The Moon grows dark, loseth her Light, by the Force of *Witchcraft*, as the *Heathens* foolishly believed.

Other

Other Shape ; Now *Death* is characterised in the eight following Lines.

Line 671. Furies ; *Fr. Ital. Sp. Lat. i. e. Madness* and *Rage* ; or *Heb. Farar* ; i. e. *Revenge*. See B. I. N. 235. The three *Furies* of *Hell* were imagined to be the *Tormentors* of the *Damned*, and painted with *Snakes* about their *Heads*, with *Eyes* sparkling with *Fire*, with burning *Torches* in their *Hands* ; tormenting the *Souls* of the *Wicked* in *Hell* : And their *Names* imply'd *Dread* and *Terror*. *Alēto* ; *Gr. i. e. Incessant*, without *Rest*, never ceasing to torment : *Megara*, *Gr. i. e. Envied*, *bated* : *Tesiphone*, *Gr. i. e. A Revenger of Murder* : *Erynides* ; i. e. *Discord* and *Revenge* ; and *Severæi*, *Lat. i. e. Severe* and *Cruel* : All this was to deter Men from *Sin*, and shews that they believed most *dreadful Punishments* to be hereafter. Here, *Death* is said to be worse than *ten* of these *Furies*, and to have a *Kingly Crown* : because *Death* conquers all *Flesh*. The *Fable* points out the *Stings* and *Scourges* of guilty *Souls*.

Line 673. Crown ; *Lat. An Ornament of Gold, Jewels, &c. worn on the Heads of Kings*, very antient, and used in all *Ages* and *Countries*. The *Crown* of the *King* of the *Ammonites* weighed 92 Pounds 12 Ounces ; but according to others, 125 Pounds in *Gold* and *Jewels* ; or was at least worth so much in those early Days ; 2 *Sam.* 30. 12.

Line 676. Strides ; *Sax. Dut. O. E. Two Steps*, containing five Foot ; large and wide Steps.

Strode ; *Sax. Dut. O. E. i. e. To go stridling* ; to step wide. Here, he marched fiercely and boldly.

Line 677. Th' Undaunted, for the *Undaunted*. Read, *The Untameable Devil wonder'd what this (Death) might be*. Here the *Poet* is *cramp'd*, censured by

Book II. MILTON'S *Paradise Lost*. 229

by Mr. *Addison*, and charged by others with *Arianism*, as if he reckoned *God*, and the *Son of God*, among *Creatures*; but without the least *Ground*: For these *two Lines* are both printed and pointed wrong; which must be read and understood thus;

*Admir'd, nought fear'd (God and his Son except)
Created Thing not valu'd be, nor shunn'd.*

It is a proper Sentiment for a *Devil* in all Acceptations.

Line 681. Whence. Here is *Satan's* first Address or Speech to *Sin*, at the *Gates of Hell*.

Execrable; *Fr. Lat. Accursed*, abominable, detestable.

Line 683. Mis-created; *Lat. Milt. i. e. Created amiss*; ill made, ugly, deformed. Hence is our Word, *Miscreant*.

Athwart; *Teut. O. E. Across*, coming in one's Way.

Line 688. To whom. *Death's* Reply to *Satan*.

Goblin; *O. Fr. O. E. i. e. To swallow up*; because they made *Children* believe, that the *Goblins* would devour them; from the *Guibelines* and *Guelfs*, a terrible Faction in *Italy* and *Germany*; or *Sax. q. Godling*: We call it *Hcb-gobling*, *q. Rob-gobling*; contracted from *Robin Good-fellow*: For the *Heathens* complimented and worshipped the *Devil* with friendly Titles, that he might do them no Mischief: A Spirit, a *Fantom*. Here, *Death*, by a *Fig. of Rhet.*

Line 693. Conjur'd, for Conjured; *Lat. i. e. Sworn together*; bound to one another by Oath: So Men do in a Conspiracy against their *King* and *Government*, when they take an Oath to be true and faithful, that they will not betray one another; banded, conspired, joined in League and Covenant. See *Sallust* of the Conspiracy of *Cataline*.

230 A COMMENTARY on Book II.

Line 700. *Fugitive*; *Fr. Ital. Sp. Lat. i. e. A Run-away*, a Deserter. Here, Satan, by a *Fig. of Rhet.*

Line 701. *Scorpion*: *Gr. Lat. i. e. Throwing out Poison*. A *Scorpion* is a black, short, and very poisonous *Serpent*, with a small Head like a *Craw-fish*, and a long Tail with six or seven Knots, wherewith it kills Men and Beasts: It perpetually snaps and attempts to sting, likewise haunts old Walls. A *Craw-fish*, one of the 12 Signs of the *Zodiack*; because when the Sun enters that Sign, the Air begins to nip and pinch Men and Beasts: The malicious *Nature* and *Tongues* of wicked Men, *Ezek. 2. 6.* and an *Instrument of Punishment* used among the *Jews*, 1 Kings 12. 11. So it signifies here; but a *Devilish* one.

Line 704. *Grievly*, or *Grisly*; *Sax. O. E. Hideous*, frightful to behold, ugly: *Grievly Terror*; i. e. *Grim Death*; by a *Fig. of Rhet.*

Line 706. *Deform*; *Lat. i. e. out of good Form or Shape*; ugly, ill-favour'd. See N. 683.

Line 708. *Comet*; *Lat. Gr. i. e. Hairy*. An *Astron. T.* A blazing Star; for it appears *Hairy* to us, as with a *Beard* or *Tail*. Hence it is called *Barbata* and *Caudata*.

Line 709. *Ophiacus*; *Lat. from the Gr. i. e. A Serpent-Bearer*. An *Astron. T.* A Northern Constellation, called also the *Serpent*, representing a *Man holding a Serpent* in his Hand; and consists of 29 Stars, according to *Ptolomy*. The *Fable* is taking from *Hercules*, who squeezed two *Serpents* to Death in his *Cradle*; See *Ovid*. Or of *Æsculapius*, whom they worshipped in the Shape of a *Serpent*. Here, the *Dragon*, a Northern Constellation, which *Astronomers* call *Hercules*, *Æsculapius* and *Serpentarius*.

Line 710; *Artic*; *Lat. Gr. An Astron. T.* The Northern

Book II. MILTON's *Paradise Lost*. 231

Northern Circle, where there are *two Stars* that go by this Name, near the *North Pole*; the *Great Bear* and the *Little Bear*. The opposite *Pole* is called *Antartic*, or the *Southern Pole*.

Line 711. Pestilence; *Fr. Lat. i. e. Eating up and devouring*. The *Pest*, *Plague*, an infectious and most mortal *Disease* among Men. ☞ *Obs.* The antient *Astrologers* fancied that *Comets* portended *Pestilence*, *War*, *Death of Princes*, *Famine*, &c. but very foolishly, and without any solid *Grounds*; to which *Milton* alludes here. See *B. II. N. 174*.

Line 715. Artillery; *Fr. Lat. q. A terrible Art. A Milit. T.* All Sorts of *Fire-Arms*, viz. *Arrows*, *Guns*, *Mortars*, *Cannons*, &c.

Whose wide Throats

Th' Immortal Jove's great Thunder counterfeits.

Here, the *Thunder*, by a *Fig. of Rhet.*

Fraught, Freight, or Freight; *Teut. Fr. O. E.* Full burdened, as *Ships* are with their *Freight*, *Lading* or *Burden*.

Line 716. Caspian; *Scyth. from the Caspii*, an antient People, who dwelt upon the South Side of it. The *Caspian Sea* is not a *Sea* properly so called, nor a *Bay* of the *Northern Ocean*, as the *Antients* thought; but a *Lake*; and the greatest in the *World*. It lies between *Persia*, *Tatary*, *Georgia*, and *Muscovy*; about 3000 Miles in *Compass*; for tho' the *Volga* (which alone discharges more *Waters* in a *Year*, than all the other *Rivers* in *Europe*) and 100 *Rivers* besides, run into it; yet it hath no visible *Outlet*. Therefore some think it riseth up in the *Persian Gulf*, after running under *Ground* above 2000 Miles.

Line 718. Encounter; *Fr. A Milit. T.* An *Engagement*. Here, a *Meeting* of the *Clouds*, which causeth the *Thunder*; by a *Fig. of Rhet.*

Line 721. Once. That was when the *Messias* in
X 2 Person

Person encountered *Satan*. *Mat.* 4. *Luke* 10. 18.

Line 724. Snaky; i. e. of a *Snake*, *Dut.* *O. E.* from the *Heb.* *Nachath*, i. e. *Subtility*, *Expertness*, *Gen.* 3. 1. A Sort of *Serpent*, *Serpentine*; for *Sin* is fitly compared to a *Serpent*. *Eccl.* 21. 1.

Scrcerefs; *Fr.* from the *Lat.* i. e. *one that casteth Lots*, a *Fortune-Teller*, a *Witch*, an *Inchantress*. Here, *Sin*, by a *Fig. of Rhet.* See N. 566.

Line 727. O Father.—Now *Sin* speaks to *Satan*, who begat *Death* of his own Daughter *Sin*.

Line 734. One Day, i. e. At the *Day of Judgment*, when *Jesus Christ* shall cast them both into *Hell* for ever. *Mat.* 25. 45. *Rev.* 20. 10. 14.

Line 735. Hellish Pest; i. e. The *infernal Plague*, for *Death*, by a *Fig. of Rhet.*

Line 737. So strange.—Now *Satan* makes Answer to *Sin*.

Line 743. Fantasm. (in the late Editions, *Phantom*) *Fr. Ital. Lat.* from the *Gr.* *Phantasma*, signifies an *Apparition*, a *Ghost*, a *Spirit*, that assumes the Shape of *Flesh and Blood*, but without any *Reality*. That there are such, is most certain: For it was the *Belief* of wise Men in all Nations, Ages, Countries, the holy *Scriptures* and daily *Experience*.

Line 746. Portress; *Fr. Ital. Sp. Lat.* A *Female-Door-Keeper*, i. e. *Sin*, by a *Fig. of Rhet.* She makes Answer to *Satan*, and is beautifully painted, in her ugly *Originals*; *displeasing* to *God*, *ruining Angels* and *Men*, agreeable to *Satan*, and bringeth forth *Death* of him.

Line 759. Recoil'd, for *Recoiled*; *Fr.* A *Milit. T.* The Run which a *Gun* takes, when it is discharged; Here, started back and frightened, retreated, by a *Fig. of Rhet.*

Line 761. Sin; *Sax. Teut.* from the *Gr.* i. e. To offend and hurt; for it is an *Offence* to *God* and the
Destruction

Book II. MILTON's *Paradise Lost*. 233

Destruction of Angels and Men : or from the *Heb. Aton*, i. e. *Death* ; because it deserves *Death*, and procureth *Death* and *Destruction*, upon all that commit it : For *Sin* is a *Transgression of the Divine Law* ; Iniquity, any wicked Action done by *Angels* or *Men*, the Wages thereof are *Death*, Gen. 2. 17. Ezek. 18. 4. Rom. 6. 23.

Line 762. *Portentous* ; *Lat.* Betokening some sad Mischief and Evil to come ; unlucky, unfortunate.

Familiar ; *Fr. Lat.* i. e. Of a *Family* ; intimately acquainted, intimate, usual, common, so *Plants* alike, are called of the same *Family*. See N. 219.

Line 769. *Fields* ; for *Battles*, that were fought upon plain *Fields*, by a *Fig. of Rhet.* B. I. N. 105.

Line 770. *Rout* ; *Fr.* from the *Lat.* A *Milit. T.* The Defeat or Breaking of an Army ; Here, of the *Fallen Angels*.

Line 780. *Rueful* ; *Sax. O. E. Poet.* i. e. Full of *Repentance* ; lamentable, sorrowful, painful. See B. I. N. 134.

Throes, or *Throws* ; *Sax. O. E.* The Pangs and Pains of a Woman in Child-birth. Here, the first *Conception of Sin*, by a *Fig. of Rhet.*

Line 785. *He* ; i. e. *Death* ; the Son of *Satan* by *Sin*, by a *Fig. of Rhet.*

Line 786. *Brandishing* ; *Sax. Fr.* i. e. marking with an hot *Iron* ; making a Shew with shaking and moving, shaking terribly, threatening, by a *Fig. of Rhet.*

Fatal ; *Fr. Ital. Sp. Lat.* i. e. *Yielding to Fate* or *Death* ; deadly, mortal ; Here, that causeth *Death* to Mankind. See N. 104.

Line 787. *Destroy* ; *Lat.* i. e. To *unbuild* ; to throw down, to ruin what was built or set up before.

Death ; *Sax. Dan. Dut.* from the *Heb.* i. e. *Void*.

or *Empty*; because it renders the *Body void* of a *Soul*. A Departure out of this Life. *Death* is
 1. *Spiritual*, or the Loss of *original Righteousness*.
 2. *Temporal*, or the *Separation* of *Soul* and *Body* for a Time. 3. *Eternal*, which consists in the *Separation* of *Sinner's* from the *Enjoyment* of *God's Love* and *Favour* for ever. 4. Of *Afflictions*, for the deadly *Plagues* upon *Pharaoh* are called, a *Death*. *Exod.* 10. 17. All these are the miserable *Effects* of *Sin*, who can love it?

Line 789. Carues; Fr. Lat. Hollow Places, Dens, dark Holes, Pits. Here, hollow *Corners* in *Hell*, by a *Fig. of Rhet.*

Line 792. Mother; Sax. Dan. Lat. from the *Gr.* i. e. *Not to tear*, i. e. *to love dearly*; a *Woman*, that hath brought forth a *Child*. See *B. I. N.* 505.

Line 794. Ingendering; Fr. from the *Lat.* *Begetting*. Here, *conceiving*, by a *Fig. of Rhet.*

Line 795. Yelling; Dut. Sax. O. E. Formed of the *Sound*: Making a terrible Noise, *Howling* like the *Cries* of *Wolves*, *Dogs*, &c. in the *Night*. *Yelling Monsters* are the *Stings* of *Sin* in the guilty *Mind*.

Ceaseless; Fr. from the *Lat. Milt.* i. e. *never ceasing*; not leaving off, never giving over, never at an *End*.

Line 800. Repast; Fr. from the *Lat.* *Food*, *Nourishment*, *Entertainment*.

Line 804. Son and Foe; for Death is the *Product* and *Destruction* of *Sin*. *1 Cor.* 15. 56, 57.

Line 808. Morsel; Fr. from the *Lat.* A *Bit*, a *Mouthful* or *Meal*. Here, an *unpleasant Object*.

Line 811. Arrow; A Milit. T. Sax. from *Arundo*, *Lat.* i. e. a *Reed*; because *Arrows* were first made of *Reeds*. OBS. *Bows* and *Arrows* were the first *Arms* that were made *Use* of; and were one of the first *Instruments* of *War*; as they are still among

Book II. MILTON's *Paradise Lost*. 235

among the wild *Americans* and others. See Gen. 21. 20. 27. 3. *Arrows* were also used in *Divination*, to know which *Nation* or *City* an *Enemy* might first attack; and it was called *Bellomancy*. See Ezek. 21. 21. This was used in *Arabia*, 'till the Propagation of *Muhammedism*.

A *Dart*; Here *Death*, or the *Sting of Death*, by a *Fig. of Rhet.* See N. 672.

Line 812. *Invulnerable*; Fr. Ital. Lat. i. e. That cannot be wounded, hurt or killed; so it is said, that the *Body of Achilles* was invulnerable, except only the *Heel*, by which his Mother held him, when she dipp'd him in the *Styx*.

Line 813. *Dint*; Sax. O. E. *q. Dent*, the *Impression* of a *Blow*; A *Blow*, a *Stroke* or *Wound*. Here, the *Power* and *Force* of *Death's Stroke*, by a *Fig. of Rhet.*

Line 815. *Lore*; Sax. O. E. A *Lesson*, *Direction*, *Advice*. Here, what was proper for him to say. Read, *The subtle Fiend* soon learned his *Lesson*.

Line 817. *Dear*; *Satan's* supposed Answer to *Sin*.

Line 818. *Pledge*; Fr. Lat. i. e. To *please* or *pacify*; because it assures a *Man* of having his *Money* again. A *Surety*, a *Pawn*, an *Insurance*. Here, a *Token*, a *Proof* for the *Effect*.

Line 827. *Uncouth*; Sax. O. E. harsh, terrible, unpleasant, dismal.

Line 828. *Lonely*; Sax. Milt. *Alone*; solitary, by one's self, without a *Companion*.

Line 829. *Unfounded*; Lat. i. e. That hath no *Foundation*; was not created or made at the *Beginning*. *The unfounded deep*, and *void Immense* for *Immensity*, denote the same Thing, by a *Fig. of Rhet.*

Line 830. *Quest*; Fr. O. E. from the Lat. A *Search* or *Enquiry* after something, an *Inquest*.

Line 831. *Concurring*; Ital. Fr. Sp. Lat. i. e. *Running together*; agreeing, answering one another, by a *Fig. of Rhet.* Line

Line 833. Pourlieus ; Fr. i.e. A pure Place. A Law T. A Place or Ground adjoining to a Forest ; Here, the Borders or Neighbourhood of Heaven, or at least nearer to it than Hell is, by a Fig. of Rhet.

Line 836. Surcharg'd, for Surcharged ; Fr. i.e. Overcharged ; Overstocked with too many Inhabitants.

Line 842. Buxom ; Sax. O. E. Yeilding, opening, pliable. See Wisdom 5. 11. 12.

Imbalm'd, for Imbalmed ; Fr. q. Laid in Balm ; Scented with Myrrh, Aloes and other sweet scented Drugs and Spices ; to preserve dead Bodies for a long Time, after the Manner of the Egyptians. The Jews took up fifty Days in embalming Jacob, and the old Egyptians seventy Days in dressing the dead Bodies of their Kings, as Herodotus relates ; these we call Mummies. This is used in Physick, also for inward Bruises, &c. See Gen. 50. 2. B. I. N. 774. Here, scented, by a Fig. of Rhet.

Line 847. Maw ; Sax. O. E. The Stomach. Here the same as Famine ; by a Fig. of Rhet.

Line 850. The Key. Here is Sin's supposed Reply to Satan's foregoing Speech.

Line 861. Agony ; Fr. Sp. Dut. Lat. Gr. i. e. An inward Strife and Contention. Here, the everlasting Anguish and Tortures of Sin stinging the guilty Mind ; by a Fig. of Rhet.

Line 869. Beseems for Scems ; by a Fig. of Gram. Sax. Teut. Poet. i. e. Fit to be seen ; Becomes, suits, is agreeable.

Line 870. Daughter ; Sax. Dut. A Female Child. Here, Sin, the Issue of Satan, by a Fig. of Rhet.

Line 873. Rouling, or Rolling ; Dut. Fr. from the Lat. To make up in Relis or Bundles. Here, turning, twisting, as Serpents tumble about.

Train ; Fr. from the Lat. See 478. Here, the Snakes

Book II. MILTON's *Paradise Lost*. 237

Snakes and Serpents, wherewith *Sin* is described
Line 650. 660.

Line 874. *Portcullis*; *Fr.* i. e. A *sliding Gate* or *Door*. A *T. of Fortif.* A *Draw-bridge*. Read, *She immediately raised up the vast Draw-bridge of Hell.*

Line 879. *Unfastens*; *Sax. Milt.* i. e. *Loosens*. Here, unlocks, opens.

Line 880. *Impetuous*; *Fr. Sp. Ital.* from the *Lat.* i. e. *Full of Force or Violence*. *Violent*, furious, forced; i. e. With a most violent *Rebound*, like that of a great *Gun*, when discharged.

Jarring; *Fr.* A Word formed from the grating *Noise* of the *Hinges* of weighty *Doors* moving.

Line 881. *Grate*; *Fr.* Properly to *scrape* on a *Grater*; to fret or vex. Here, to squeeze, to crack, or produce a thundering *Noise*.

Line 883. *Erebus*, *Lat. Gr.* i. e. *Covered by the Earth*, or *under the Earth*. Another Name of *Hell*, among the *Poets*.

Line 889. *Redounding*; *Lat.* *Abounding*, over and over, over-much. Here, a vast *Smoke*.

Ruddy, *Sax. O. E.* from the *Lat.* i. e. Somewhat *Red*; of a bloody Colour; such as the *Fire* resembles.

Line 891. *Heary*; *Sax. O. E.* i. e. *Grey*; because it is old. Here, rough, raging, disturbed. See *Job* 41. 32.

Line 892. *Illimitable*; *Lat. Milt.* i. e. That cannot be limited or measured; boundless, without *Limits* or *Bound*. Without *Dimension*, and *Illimitable*, denote the same Thing, by a *Fig. of Rhet.*

Ocean; *Lat.* from the *Gr.* i. e. *Swift*; because of it's *swift* and violent *Motion*; the general Collection of *Waters*; the main *Sea*, which surrounds all the *Dry Land*. Here, *Hell*.

Line 896. *Anarchy*; *Lat. Gr.* i. e. *Without Government*

vernment; Mis-rule, Disorder, Confusion. See B. I. N. 42.

Line 900. Embryon; *Lat. Gr. i. e. sprouting out.* An *Anat T.* A Child in the Womb, or any imperfect shapeless Creature. Here, the imperfect Particles of the *first Matter*.

Atoms; *Lat. Gr. i. e. Indivisible.* A *Philos. T.* Small Particles of *Matter*, so little, that they cannot be divided into any lesser Parts; *Mqtes* in the *Sun* and *Air*.

Line 901. Clans; *Brit. Companies* or *Tribes* of People dwelling together, all of one Sirname, and under one *Lo. a'* or *Chief*; as in the *Highlands* of *North Britain*, *Tatary*, *India*, *Africa* and *America*. Here, Parties and Factions of *Atoms* jumbling together; by a *Fig. of Rhet.*

Line 904. Barca; *Carthag. i. e. A Desert*; or from *Amilcar Barca*, the Father of *Hannibal*, who is said to have founded it. A large, sandy, barren and dry Country in *Africa*; so called from the capital City of it, lying on the West of *Egypt*, on the *Mediterranean Sea*, between *Egypt* and *Tripoli*, 600 Miles from East to West, and 120 Miles from South to North: Others call it the *Sandy Lybia*: The chief City is 550 Miles from *Alexandria* in *Egypt*. *Barca* separates *Egypt* from *Cyrene*.

Cyrene; *Carthag. from Cyrene*; i. e. a *Fountain*, which springs from a *Mountain* of the same Name there; a very barren sandy Province of *Lybia*, towards the Great *Syrtis*, lying upon the *Mediterranean Sea* near *Egypt*. *Cyrene* was built by *Battus the Lacedemonian*, from whom the Inhabitants were called *Battidæ*, and gave the Name to the whole Country. It strove once with *Carthage* for some Privileges. In the most Southern Part of it stood the famous Temple of *Jupiter*

Jupiter Ammon ; and was the Birth-place of *Simon*, who carried our *Saviour's Cross* to *Mount Calvary*, *Mat. 27. 32.* *Cyrene* was also called *Pentapolis* ; *Gr.* because it contained five fine Cities of old.

Torrid Soil. For the hot, scorched, and dry Land of *Cyrene*, by a *Fig. of Rhet.*

Line 905. *Levy'd*, for *Levied* ; *Fr. Lat.* A *Milit. T. i. e. Raised* ; lifted up. Here the *Dust* driven to and fro, by a *Fig. of Rhet.*

Line 907. *Umpire* ; *Fr.* A *Law T.* An Arbitrator or Judge in any Affair, that is referred to him for his final Determination. Here, *Chaos.*

Line 908. *Decision* ; *Fr. Lat.* A Determination, an End of the Difference between contending Parties.

Line 919. *Frith* ; *Sax. O. E. Lat.* A *Geogr. T.* The Mouth of a River, or a narrow Sea between two Lands. Here, *A Stop in Hell*, by a *Fig. of Rhet.*

Line 920. *Peal'd*, for *Pealed* ; *Fr.* from the *Gr.* Here, made deaf, as with the Ringing of a *Peal of Bells.* See Note 656.

Line 922. *Bellona* ; *Lat. i. e. The Goddess of War.* A Deity among the *Old Romans* ; the Mother, Sister, and Wife of *Mars.* She had many *Temples, Priests, Sacrifices, Statues* and *Honours* paid her ; and was painted with a furious Countenance, holding a *Trumpet, a Whip*, and sometimes a *Lighted Torch* ; to shew the *Dismal Effects of War.* In Time of Peace, her *Temple* was shut up. See *Virgil, &c.*

Line 923. *Battering* ; *Fr. i. e. Beating down.* The Antients had *Engines* made of *Iron, &c.* called *Battering Rams* ; instead of which we have *Gunpowder, Cannons, Bombs, &c.* for beating down, *Castles, Cities, &c.*

Raze ; *Fr.* from the *Lat.* To have, make smooth. Here,

240 A COMMENTARY on Book II.

Here, to destroy and lay Cities even with the Ground.

Line 926. *Mutiny*; Fr. Ital. Sp. from the Lat. A Milit. T. A Murmuring and Sedition of Soldiers against their Officers. Here, Confusion and Uproar among the Elements in the Air, by a Fig. of Rhet.

Axle; Sax. Lat. Gr. i. e. Going round; A Geog. T. An Axle-Tree. Here, an imaginary Line drawn thro' the Center of the Earth, from the North to the South Pole; upon which the Earth is supposed to move, in its Diurnal Motion from East to West.

Line 927. *Vannets*, or *Vans*; Fr. Lat. Winnowing Vans or Fans. Here, Satan's Wings, supposed to be as large as the Sails of a Ship; by a Fig. of Rhet. Read, Satan at last did spread his Vannes as broad as Sails of a Ship for his Flight.

Line 928. *Surging*; Fr. Lat. Rising, ascending, or swelling. Apply'd to the Waves of the Sea. Here, to the Smoke.

Line 929. *Spurns*; Sax. O. E. Kicks or strikes with the Heel or Foot, as Beasts do; by a Fig. of Rhet.

League; Fr. Sp. Ital. Gr. i. e. White; from a White Stone, set up at the End of each Mile, beginning at the Market-place of a chief City, as Rome; and such was London Stone. A Geog. T. A League contains three English Miles, and is generally the Reckoning used at Sea. See B. I. N. 87.

Line 932. *Vacuity*; Fr. Lat. Emptiness, any empty or void Space. Here, the Abyss, between Heaven and Hell. See N. 835.

Line 933. *Fluttering*; Sax. from the Lat. Shaking, moving, or beating the Air, as Birds do when they fly upwards; by a Fig. of Rhet.

Pennons;

Book II. MILTON's *Paradise Lost*. 241

Pennons ; *Lat.* Feathers, Wings. Read, his *vain*
or *useless Pennons*.

Plumb ; *Fr. Lat.* i. e. *Like Lead* ; directly down,
as a *Plumb-Line*. Vulgarly, *Plump*, but wrong.

Line 934. Fathom ; *Sax. Dut. Teut.* i. e. *A Thread*.

A *T. of Mensuration*. A Measure of six Feet.

Line 935. Rebuff ; *Ital. Fr.* A violent Repulse or
Blast of Wind ; the Rebounding of a Ball, a
back Blow.

Line 936. Instinct ; *Lat.* i. e. *Pushed forwards* ;
inspired, blown up, kindled, inflamed.

Nitre ; *Lat. Gr.* from the *Heb.* i. e. *Washing*. A
Chym. T. A most violent *Salt*, full of *Spirit*,
whereof they make *Gun-Powder*, &c. otherwise
call'd *Salt-petre*.

Syrtis ; *Lat. Gr.* i. e. *Drawing or sucking in*. A
sinking Quick Sand with Mud in the Sea ;
whereof there are two in the *Mediterranean Sea*.
The greater, near *Tripoli* to the East, is 425
Miles in Compass ; the lesser on this Side to the
West, 190 Miles round. See *Acts 27. 17.* they
are distant about 225 Miles. The *Goodwin*
Sands are such.

Line 940. Fares ; *Sax. Teut. O. E.* i. e. *To travel* ;
journies on, passes along. So we say a *Way-far-*
ing and *Sea-faring* Man.

Line 941. Crude ; *Fr. Ital. Sp. Lat.* Raw, soft,
undigested.

Consistence ; *Fr. Ital. Span. Lat.* i. e. *An hanging*
together. Here, the boggy Substance of the *Abyss*.

Line 942. Behoves *Sax. Dut. Ital.* from the *Lat.*
To become, it is necessary, it is requisite for
Satan now to have *Oars* and *Sails*, for *Expedi-*
tion.

Line 943. Gryphon, Griffin or Griffon ; *Lat. Gr.*
i. e. *To gripe fast or squeeze*. A fabulous, ter-
rible and rapacious *Bird*, said to be partly like
an *Eagle*, partly like a *Lion* ; Guardians of hid-
den

den Gold and dedicated to *Apollo*, the God and Maker of Gold, *i. e.* The Sun with the Heat of his Rays. To this *Monster* the *Poet* resembles *Satan*, in this *Digression*.

Line 945. Arimaspians; Scyth. from Ari. i. e. One and Maspos, i. e. An Eye, One-Eyed; a People of Scythia or little Tataria in Europe, said to have had one Eye. The Truth is, they were expert Archers, who shut one Eye, that they might with the more Exactness hit the Mark. Alexander the Great subdued them. They had continual War with the Gryphons, who (as they fancied) were Keepers of their Gold and precious Stones; which abounded in the Sands of the River Arimaspus. The antient Egyptians, and some to this Day, believed, that Demons guarded hidden Treasures. To this the Poet alludes here.

Line 946. Purloin'd, for Purloined; Fr. i. e. To pick the Fat of the Loins. Here, had pilfered or stolen the Gold, supposed to be kept by these watchful Monsters.

Dense; Lat. A Philos. T. Thick, close, opposite to Thin. Here, solid Ground.

Rare; Fr. Lat. Thin. Here, the Water, Moor or Bog, i. e. Satan marches every where, and makes his Way thro' all Places, dry or wet, thick or thin.

Hibbub; Sax. O. E. A Word coined from the Sound, as Bomb, Neigh, Tingle, &c. An Up-roar, Tumult or Confusion of mobbish People got together, about they knew not what or wherefore.

Line 952. Stunning; Sax. Fr. from the Lat. An astonishing Noise; we say stunned or made stupid by a Blow, a loud Noise.

Plies; Pr. from the Lat. A Sea T. To bend or give way. Here, travels or goes on fiercely. See N. 640.

Line

Book II. MILTON's *Paradise Lost*. 243

Line 960. *Pavilion*; Fr. Sax. from the Lat. *A paved Place*; A Tent of State. ☞ OBS. The Poet here fancies *Chaos* to be an *Infernal Prince*, now attended with all the following *Ministers of State*, in the *Regions* below, by a *Fig. of Rhet.*

Line 962. *Sable*; Fr. A T. of Herald. A *Sable* is a black coloured Beast. Here, *Dark Night* in her black or dark Dress; by a *Fig. of Rhet.*

Vested; Fr. Lat. Cloathed, dress'd, adorned. ☞ OBS. *Eldest* is a proper *Epithet* for *Night*: because *Night* or *Darkness* was before *Light* and all Things else: for *Light* could not exist till it was made; but *Darkness* is the only *Privation* or *Want of Light*.

Line 964. *Orcus*; Lat. from the Gr. i. e. *An Oath*: because the *Supernal Gods* made their *Oaths* by *Orcus* (as well as by *Styx*) another Name of *Hell*. *Ades*; commonly called *Hades*; Lat. Gr. i. e. A dark, hidden and invisible Place; the same as *Orcus* or *Hell*; by a *Fig. of Rhet.* In *Holy Writ* and sacred *Authors*, it is esteemed to be the general *Receptacle of all Souls departed* this Life, in a *State of Expectation*, till the *Day of Judgment*. Here, another *Infernal Prince* with *Chaos*.

Line 965. *Demagorgon*; Lat. from the Gr. i. e. *Beholding the Gorgon*, which none could do but He; for she turned all Things that looked on her into Stones. See N. 611. By the *Hermetic Philosophers*, it is a *Term*, to express the *first Matter*, which is always undetermined, admitting of no *Multiplication*, and without which their *Ground-Work* cannot be perfected. Here, the *Chief of the Gods* below, a *Commander of the Infernal Princes*, a very dreadful and terrible one, as *Beel-zebub*. It signifies the *Spirit of the Earth* that produces all Things.

Ramour; Fr. Ital. Span. Lat. i. e. *Rushing*, A flying Report. Here, another *Infernal Prince*.

Line 966. *Tumult*; q. *Tinior Multus*. Lat. i. e. A greater swelling Fear; a Trouble, Broil, Up-roar or Mutiny. Here, another imaginary Prince below.

Line 967. *Discord*; Fr. Lat. i. e. Of a different Heart; Disagreement, Variance, Animosity. Here, another of them: for the old Poets made her a mischievous Deity, with fiery Eyes, a pale Countenance, black Lips, with a Dagger in her Bosom; and Jupiter banished her out of Heaven for her Ill-Nature. See Homer as to this Epithet. *Varicus*; Fr. Ital. Span. Lat. from the Heb. *Be-spotted*. Different, manifold, disagreeing.

Line 976. *Path*; Sax. Dut. Teut. Gr. from the Heb. i. e. To trample. A Track, a Way or beaten Road, a Foot-Way.

Line 978. *Dominion*; Fr. Ital. Span. Lat. Government, Jurisdiction, Kingdom. Here, some Part of the *Abyss* or Hell.

Line 980. *Profound*, for *Profundity*; Fr. Ital. Lat. i. e. Deep, without a Bottom; any deep Place. Here, the Depth of the *Abyss* or Hell.

Line 982. *Behoof*; Sax. Dut. O. E. A Benefit, Advantage, Interest. See N. 942.

Line 983. *Usurpation*; Fr. from the Lat. A Seizure, taking violently what belongs to another.

Reduce; Fr. Lat. To bring back again to the former State and Condition.

Line 986. *Erect*; Lat. i. e. To raise up, to set up, to display.

Standard; Fr. Ital. from the Lat. i. e. Extended or stretched out. A Milit. T. a large extended Banner. Here, Rule, Authority, Government; the same as *Sway*, by a Fig. of Rhet. See B. I. N. 739.

Antient; Old. ☞ Obs. This Epithet is very proper, but it is four Times repeated in this Page, which would be a Blemish in any Poet but Milton.

Line

Book II. MILTON'S *Paradise-Lost*. 245

Line 988. Anarch ; *Lat. Gr. i. e. without a Governor* ; A Prince of Confusion, Disorder and Misrule. Here, *Chaos*, by a *Fig. of Rhet.* Read, *The old Anarch*, &c. N. 896.

Line 989. Faultring ; *Dut. Span. O. E. Falling, failing, stumbling or stopping in Speech.*

Line 1001. Intestine ; *Lat. i. e. Inwards. Lat. A T. of Anat. i. e. within the Bowels* ; inwardly, i. e. Wars within a Kingdom, *Civil War*.

Line 1013. Pyramid ; *Gr. i. e. A Fire, a Gem. T. A Pyramid is a Heap of square Stones, rising up like a Flame of Fire in four Squares.* There are about 80 *Pyramids* near *Grand Cairo*, in *Egypt*, the Wonder of the World to this Day, tho' they have stood 4000 Years, and may continue as long again ; three of them are very large, besides many small ones. The *Arabs* call them *Dgebel Pharaon*, and the *Turks Pharaon Deglary*, i. e. *Pharaoh's Hells*. Mr. *Lucas* saw above 20,000 *Pyramids* near *Cæsarea* in lesser *Asia*. There are many in *Tatary* ; and our *Histrians* mention some antient defaced *Pyramids* near *Glassenbury*. They were erected for funeral Monuments among the Antients, and were used in many Countries.

Line 1014. Expanse ; *Lat. i. e. stretched out* ; the Air, the Firmament ; which is extended over us. *Job* compares it to a molten Looking Glass. 37. 18. And *David* to a Curtain or Tent extended. *Psal.* 104. 2. See B. I. N. 225.

Shock ; *Dut. Fr. A Brunt, an Onset, Encounter, Engagement in a Fight, by a Fig. of Rhet.*

Line 1017. Argo ; *Lat. Gr. i. e. Swift* : because of her swift sailing ; being rowed with 50 Oars, which was a new Invention of *Jason* ; or from the Builder of it ; and *Cicero* derives it from the *Argives* or *Greeks*, who sail'd in it. The Ship wherein *Jason* and other valiant *Greeks* made a

famous Expedition to *Colchos*, now *Mingrelia*, *Georgia* and *Iberia*, upon the *Pontus*, to bring from thence the *golden Fleece* into *Greece*. The Expedition of the *Argonauts*, celebrated in antient *History*, was in the Reign of *Ægeus*, King of *Athens*, about *A. M.* 2714. Before *Christ* 1284. It was no more than a bold and new *Voyage* to bring Home fine *Wool*, the valuable Commodity of that Country, as the *British Wool* is now : or carrying off the *Treasure* of the King of *Colchis*, which consisted of *Gold*, gathered out of the *Rivers*, by the Help of a *Ram's Fleece* ; because *Gaza*, *Heb.* signifies a *Treasure* and a *Fleece* : The two *Bulls* and a *Dragon* were the two *Walls* round the *Castle*, and a *Brass Gate* : For *Sour*, *Heb.* signifies both a *Bull* and a *Gate* ; *Brass* and a *Dragon*.

Line 1018. *Bosphorus*, *Bosporus* or *Bosperus* ; *Lat.* from the *Gr.* i. e. *The Passage of an Ox*, as we say *Oxford*. A Passage into the *Euxine Sea*, by *Constantinople*, thro' which *Jason* pass'd with much Difficulty and Danger in this *Voyage*. It is so strait and narrow, that *Cattle* swim over it, and they hear the *Cocks* crowing and *Dogs* barking from one Side to another. Now *Strettidi di Constantinopoli*, *Ital.* i. e. *The Straits of Constantinople*. See *Val. Flaccus*, about the Expedition of the *Argonauts*.

Justling ; *Lat.* *q. Juxta se jungens*, i. e. *To put close together* ; to shake, jog or shove : because the *Rocks* are near to one another, in that narrow Sea, called the *Euxine* and *Black Sea*.

Line 1019. *Ulysses* ; *Lat.* *Gr.* i. e. *All Strength*, *robust* ; or contracted from his original Name, *Odusseus*, *Gr.* i. e. *The publick Road* : because his *Mother*, overtaken in a violent *Rain*, was delivered of him on the *Highway*. The Son of *Laertes*, Prince of *Ithaca* and *Dulichia*, Islands in
I the

Book II. MILTON'S *Paradise Lost*. 247

the *Ægean Sea*; an eloquent, cunning *Greek*, celebrated by *Homer*, *Virgil*, *Ovid*, &c. After the Siege of *Troy*, he is said to have suffer'd divers Hardships for 10 Years more in his Return Home, particularly passing by *Sicily*, between these two dangerous *Gulphs*.

Larboard; *Sax. q. Lever Board*, from the *Lat. Lævus*. i. e. the left Side. A Sea T. The left Hand Side of a Ship, when one faces the Head of it.

Line 1019. *Charybdis*; *Heb. i. e. A Gulf of Perdition*; *Lat.* from the *Gr. i. e. Gaping and sucking in*. A very dangerous Part of the Sea of *Sicily*, between *Messina* and *Italy*, where divers Ships have been sucked in; and *Ulysses* had much ado to escape *Drowning*.

Whirlpool; *Sax. Dut. Lat.* A very deep Gulf, in which the Water is continually turning round. Here, *Scylla*, by a *Fig. of Rhet.* See N. 660.

Line 1025. *Track*; *Fr. O. E.* from the *Lat.* The Print of a Foot, the Mark of a Wheel, a Footstep. Here, an easy Passage or Way forwards and backwards, from *Hell* to the Earth; by a *Fig. of Rhet.*

Line 1038. *Verge*; *Fr.* from the *Lat. i. e. A Staff or Rod*; because the King's Officers have a *White Rod*, to denote their Authority. The Compass or Bounds of the King's Court. Here, the utmost Bounds of *Heaven*; by a *Fig. of Rhet.*

Line 1040. *Hostile*; *Fr. Lat. i. e. Of an Enemy*. *Hostile Din* signifies the Noise or Shout of Armies, when they began the *Battle*. See 1 *Sam.* 17. 20. N. 337. and B. I. N. 541. and N. 668.

Line 1042. *Wafts*; *Sax. O. E.* from *Waves*; moves, passes, goes quickly over the *Waves* of the *Abyss*.

Line 1044. *Port*. Here, a Harbour, where Ships ride

ride secure from Storms. See B. IV. N. 869.
Shrouds, or Shrowds; Sax. O. E. A T. of *Navight*.
 Ropes that support the Masts and Sails of a Ship,
 and are like Ladders, to go up to the Top of
 the Masts.

Tackle, or Tackling; Br. *Takyl-long*, Dut. Sax.
 O. E. from *Tack*; i. e. To fix or tye to. A Sea
 T. The small Ropes of a Ship, wherewith all
 weighty Things are heaved in and out.

Line 1045. *Waste*; Sax. Dut. from the Lat. i. e.
Vast or *Great*; empty, void, desolate. Here,
 the thinnest Part of Air in the *Abyss*; by a
Fig. of Rhet.

Line 1048. *Circuit*; Lat. i. e. *Going round about*.
 A Compass. Here, the Extent of Heaven.

Undetermin'd, for *Undetermined*; Lat. i. e. *Not
 determined*; not discovered or answered. Here,
 It is not found out, measured, or known by
 Men, whether the *Supreme Heaven* be *Square*
 or *Round*.

Line 1049. *Opal*, of *Opalos*; Lat. Gr. i. e. *Of
 the Eye*. A precious Stone, almost of all Co-
 lours, said to be good for the Eyes: i. e. The
Floors of Heaven were paved with such shining
 Stones. See Rev. 21. 21.

Line 1050. *Saphir*; Lat. Gr. from the Heb. i. e.
Numbered; because one must pay down very
 dear for it. A very clear, hard, and precious
 Stone, of the Colour of the Sky, with Sparkles
 of Gold, and the hardest next to a *Diamond*:
 It was put into the *Breast-plate* of the *HIGH-
 Priest*; Exod. 28. 18. Rev. 21. 19.

Line 1051. *Chain*; Fr. from the Lat. i. e. *Hold-
 ing Captives, Dogs, &c.* A Link of Iron one
 within another. Here, *Jupiter's Golden Chain*,
 which the Poets spake of, whereby they meant
 Divine Providence. See Virgil, Lib. 12.

Line 1053. *Magnitude*; Fr. Lat. *Greatness*. Here,
 Stars

Book II. MILTON's *Paradise Lost*. 249

Stars of the least Size, the smallest of them.

Line 1055. Hies; Sax. O. E. q. Rises on high; i. e. Satan makes great Haste and Speed towards the Heavens, in Order to find out Man, lately created; that he might make him as miserable as himself; and it was an unhappy Hour indeed to him and to all his Posterity.

☞ GEN. OBS. This is the longest of all the other Books of this Poem, except the 9th and 10th. The new Speculations of the Fallen Angels, their Speeches, their Characters; the Description of Sin and Death; of Chaos, Night, Orcus, and other personized Infernal Deities, are vastly poetical and inimitable Master-pieces of Invention, Wit, and Elocution: And Satan's Progress to the Earth exceeds all that was ever done by Men. The Poet sets off the Devils every where more excellently, than he doth God: And no Wonder; for he is infinite, incomprehensible, and ineffable in every Respect. Job 11. 7. As it is said of Polycletus the Sculptor, that he represented Men better than they are; but he did not come up to the Majesty of the Gods. These are the Heroes of this Epic Poem.

The End of the Commentary on the Second Book.



• B O O K III.

*Line 1. ☞ OBS. H*ERE the Poet salutes the Holy and Eternal Spirit, whose Aid he piously invokes; which is the Subject of his *Exordium* to this Book: And from thence he passes to a most sublime *Encomium* of Light,
by

250 A COMMENTARY on Book III.

by Way of Digression, in the first 55 following Lines.

Line 2. Co-eternal; Fr. Ital. Sp. Lat. i. e. Enduring with Eternity; eternal, everlasting with the Deity.

Line 6. Effluence; Fr. Lat. i. e. Flowing from; an Issue, Offspring. Here, proceeding from the Eternal Father, and uncreated.

Line 7. Hear'st, for Hearest; Sax. Teut. To receive Sounds or Voices by the Ear. Here, to be called upon, after the Latin Sense of Audio; to be spoken of; i. e. Had'st thou rather be call'd a pure heavenly Stream, or Beam, proceeding from the Eternal Father.

Line 10. Mantle; Brit. Sax. Fr. Lat. Gr. A long Robe used by the Persian Soldiers in the Cold of Winter; a Cloak, a Robe or Garment.

Invest: Fr. Sp. Ital. from the Lat. To clothe, to cover or adorn, to instil with Dignity. Here, Did'st array and adorn the Worlds at the Creation; by a Fig. of Rhet.

Line 13. Revisit; Lat. i. e. Visit again: For the Poet had address'd the same Divine Spirit in the Beginning of his Poem. OBS. The Word is very proper; but Milton repeats it four Times within these two Pages, which is a Fault in Poetry, and in Prose also.

Line 17. Orphean, of Orpheus; Lat. Gr. i. e. A Light of the Mountains; because he was the first that taught the Greeks Philosophy upon them. Orpheus was the Son of Oeagrus; but by the Poets, he is said to be the Son of Apollo and Calliope; Gr. i. e. A sweet and pleasant Voice; for he was a most excellent Philosopher, Poet, and Musician of Thrace, long before the Trojan War and Homer; one of the Argonauts, and wrote the History of that Expedition, with other Books still extant. Linus was his Master in Music,

Book III. MILTON'S *Paradise Lost*. 251

Music, as he was *Hercules's*. See Book VII. N. 34.

Lyre; *Lat. Gr. i. e. A Recompense*: Because *Apollo* gave it to *Mercury*, as a Reward of his Service. An *Harp*. *Mercury* made a Present of it to *Orpheus*, whereon he play'd to that Admiration, that the *Beasts, Woods, and Rivers* were charmed. The *Truth* of the *Fable* is, that he first taught the *Greeks Religion, Philosophy, and Poetry*; which made the *Brutish People* forsake the *Savages*, and enter into *Civil Societies*. *Amphion*, who flourished since *Homer*, is said to be the Inventor of the *Lyre*: But others say *Apollo*; because *Music* is the Gift of God.

Line 22. *Vital*; *Fr. Sp. Ital. Lat. i. e. Of Life, lively, quickening, giving Life.*

Lamp; *Brit. Fr. Ital. Gr. from the Heb. Lapid*; i. e. *Shining*; a *Light, a Fire*. Here, the *Influence* of the *Eternal Spirit*; by a *Fig. of Rhet.*

Line 25. *Drop Serene*, for *Serene Drop*; *Lat. i. e. A clear Drop*. A Term of *Anat.* called *Gutta Serena*, in *Lat.* and *Amaurosis* in *Gr. i. e. Darkness* or *Want of Sight*. A Disease of the *Eyes*, whereby the *Sight* is entirely lost, without any visible Defect; from a Disorder of the *Arteries, Optick Nerves, and Coats* of the *Eyes*. This was *Milton's* Infirmities at that Time. ☞ *Obs.* The *Physicians* reckon no less than 113 *Infirmities* of the *Eye*, and this is one.

Quench'd for *Quenched*, contracted from *Extinguere*, *Lat.* to *extinguish*, put out, darkened, by a *Fig. of Rhet.*

Line 26. *Suffusion*; *Lat. i. e. An Overspreading*. Here, a total *Darkness*, like a *Veil*, had covered his *Eyes*.

Veil'd, for *Veiled* or *Vailed*; *Fr. Dut. from Lat. i. e.*

i. e. made of a *Fleece* of *Wool*; to cover, to hide, as with a *Curtain*, a *Piece* of *Stuff* or *Silk*; the same as *Quenched*, by a *Fig.* of *Rhet.*

Line 29. *Smit*, for *smitten*, by a *Fig.* of *Gram.*
Dut. Fr. from the *Gr.* struck, hit. Here, taken with, delighted or enamoured, by a *Fig.* of *Rhet.*

Line 31. *Hallow'd*, for *Hallowed*, *Sax. O. E.*
Heb. Hallal. i. e. *He praised*: sanctified, consecrated to the Service of *God*, as *Mount Sion* was.

Line 32. *Nightly*; *Milt.* i. e. *By Night*, *Sax. Teut.*
Fr. Lat. Gr. in the *Night-time*, when the *Sun* is below the *Horizon*.

Line 33. *Two*. He means *Thamyris* and *Mæonides*, antient *Poets*; including also *Tiresias* and *Phineas*, two blind *Prophets* among the old *Heathens*: but *Isaac* was blind 40 Years before his Death, *Eli* and *Abijah*, true *Prophets*, were blind; and perhaps from the same *Distemper*, or old Age.
See 1 Kings 14. 4.

Line 35. *Thamyris*, *Lat. Gr.* i. e. *Wonderful*. Another *Poet.* of *Thrace*, who had the *Vanity* to contend with the *Muses* in Singing, but lost it; therefore they put out his *Eyes*, and took away his *Harp*. This *Fable* teaches us the *Danger* and *Vanity* of *mocking God*, of *Self-sufficiency* and *Pride*.

Mæonides; *Lat. Gr.* i. e. *The Son of Mæon*, for *Homer*, *Gr.* i. e. *One that doth not see*: because he despised the *Vanities* of the *World*, not that he was really deprived of his *Eyesight*; others say, that his *Blindness* came by an *Accident*. But his proper Name was *Melisegenes*, from the River *Meles*, where he was born. He was so poor, that he begged his *Bread*; yet when he was dead, seven *Cities* contended for the *Honour* of his *Nativity*; *Smyrna*, *Rhodes*, *Colophon*, *Salamis*, *Chios*, *Argos*, *Athenæ*. He was born according

Book III. MILTON's *Paradise Lost*. 253

according to the best Account, *A. M.* 3120, 340 Years after the Destruction of *Troy*, and 884 before the *Incarnation*. An antient and most celebrated *Poet* among the *Greeks*, the wittiest Man that ever lived, who had none to imitate, (except *Moses*, from whom he took his best Thoughts) was never matched by any that came after him (except now by *Milton*) and a Pattern to all *Poets*, *Philosophers* and *Historians* to this Day. He wrote the *Wars of Troy* in Twenty-four Books, called the *Iliads*, and the dangerous *Voyages of Ulysses*, in the *Odysses*, in as many. The greatest Veneration has been paid to his Name in all Ages: And *Milton* modestly wishes he might be equalled to him therein; tho' in many *Respects* he hath exceeded *Homer* himself, and *Virgil* also in *Epic Poem*, both in the Grandeur of his Subject, in his Learning, Characters, and every Thing else.

Line 36. *Tiresias*; *Lat. Gr. i. e. A Star*: because he foretold some Things by the Knowledge of *Astrology*. A blind *Part* and *Soothsayer* of *Thebes*; long before *Homer*: the Son of *Euristrus* and *Chariclo*. He was struck blind either for peeping too curiously upon *Minerva* in the Fountain *Hippocrine*; or for deciding the Cause between *Jupiter* and *Juno* to her Dissatisfaction: for which *Jupiter* gave him the Faculty of *Divination* or *Soothsaying*.

Phineus; *Lat. Gr. i. e. Shining, illustrious*. A King and Prophet of *Arcadia*, who for putting out the Eyes of his Children, and for revealing the Secrets of the Gods to Men, was punished with *Blindness*.

Prophets; *Fr. Ital. Span. Lat. from the Gr. i. e. Foretellers*, Men who foresaw and foretold future Events before they came to pass. They were called *Seers* at first, 1 *Sam.* 9. 9. There were no real *Prophets* among the *Gentiles*: only some few

few were esteemed such: because they might foresee some *Events* by their own *Learning*, natural *Sagacity*, *Experience*, *Conjecture*, and from the *Discoveries* of *Dæmons*, with whom they conversed. Read, *Old Prophets*. See B. II. N. 347.

Line 37. *Voluntary*; *Fr. Lat.* Easy, free, without Compulsion or Force. Read, *That move harmonious Numbers voluntarily, or with a good Will*.

Line 38. *Bird*; *Sax. O. E.* Any Fowl, large or small. Here, the *Nightingale*, by a *Fig. of Rhet.* but it is too frequently brought in, thro' the whole *Poem*.

Line 39. *Darkling*; *Milt.* from *Dark*. *Sax. O. E.* Somewhat *dark*, in the *dark Night*, rather before and about the *Break* of the *Day*.

Line 40. *Nocturnal*; *Lat.* of the *Night*, i. e. the *Nightingale* sings her *Night Songs* or *Notes* by *Night*. See N. 32.

Note, for *Notes*; *Lat.* i. e. *Marks*, *Remarks*. Here, A *Musical T.* Songs, or *Tunes* noted, pricked or set down, by a *Fig. of Rhet.*

Line 43. *Vernal*; *Fr. Lat.* of the *Spring*, springing, i. e. I want the Sight of the pleasant Blossoms in the *Spring* and many other delightful *Objects*.

Bloom; *Teut. Dut. Gr.* contracted from *Blossom*; a Flower, a Bud of Trees, Plants, Herbs, which sprout in the *Spring*.

Summer; *Sax. Dut. Teut.* from the *Gr.* i. e. *Mild*; that Quarter of the Year which maketh the Fruits mellow and ripe.

Rose; It is used by all the *Languages* of *Europe* almost from the *Latin* and *Gr.* i. e. *Yielding a Flood of sweet Scent*, *Heb. Nard* and *Sosan*: because of its *sweet Scent* and *six Leaves*. The *Queen of Flowers* for *Beauty* and *Sweetness*, it blows in *May* and *June*. *Christ* and his *Church* are compared to it. *Cant.* 2. 1. 2.

Line 48. *Blanc*, (in the late *Edit.*) *Blank*; *Fr.* *White*,

Book III. MILTON's *Paradise Lost*. 255

White, i. e. To me all is comparable to a Piece of *white Paper*, whereon no *Writing* or *Figures* are to be seen. But it should rather be read, *Blot*.

Line 53. Irradiate; *Fr. Ital. Lat.* i. e. To cast forth *Rays*. Here, to enlighten or shine into the Soul or Mind of this *Poet*.

Mist. See B. I. N. 295. Here, *Ignorance* and *Error*; by a *Fig. of Rhet.*

Line 56. Now. OBS! Here, the *Poet* enters upon his *Subject*, with most lofty *Ideas* of the *Deity*.

Line 60. Sanctities; *Milt. Lat.* i. e. *Holinesses*; by a *Fig. of Rhet.* Here, the most pure and holy *Angels* of the *Presence*.

Line 62. Beatitude; *Fr. Ital. Lat.* Blessedness, Happiness, Felicity. Here, *Unspeakable Happiness*.

Line 68. Uninterrupted; *Lat.* i. e. Not interrupted, not broken in upon; not disturbed, without any Hindrance; because there were none else to molest them.

Line 69. Solitude; *Fr. Lat. In Solitariness*; alone, by one's self, in Retirement.

He. The Eternal Father, survey'd, view'd, or saw the whole Creation.

Line 72. Dun; *Sax. Brit.* Dark, obscure, a Colour somewhat brown. Read, *Satan sublime in the dun or thick Air*. See B. I. N. 226.

Line 75. Imbosom'd, for Embosomed; *Sax. Milt.* from the *Sax. Dut. Bosom*; Encompassed, surrounded.

Firmament; *Lat.* i. e. *Firmness, Strength*. The Heaven of the *Fixed Stars*, the Air. Here, a Support, sound Ground to rest upon, or to bear Satan up; by a *Fig. of Rhet.*

Line 80. Only. The Father's supposed *Speech* to his

256 A COMMENTARY on Book III.

his *Eternal Son*: An incomparable *Lecture of Divinity*.

Line 82. Prescrib'd, for Prescribed; Fr. Ital. Sp. Lat. i. e. Written before-hand. Here, ordered, fet, or appointed to Satan.

Line 83. Main; Fr. from the Lat. contracted from Magnus; i. e. Great. Here, the vast Abyss, the Chaos, that breaks in between Hell and the New Creation, cannot keep him in his Bounds.

Line 84. Wide; interrupt; Sax. Fr. Lat. Milt. i. e. Broken off; the vast Gulph now separated from the new Creation; by a Fig. of Rhet.

Line 87. Restraint; Lat. i. e. Binding again; Confinement, Imprisonment, Limitation.

Line 88. Precinct; Lat. i. e. Girt round; Places encompassed, surrounded with Limits or Borders. See Book II. N. 833.

Line 90. Assay; Fr. Ital. Sp. To try. Here, to attempt, to prove or allure Adam to sin.

Line 93. Gloxing; Sax. O. E. from the Gr. i. e. Of the Tongue; because it is the Instrument of Lies. Flattering, deceiving with the Tongue.

Line 94. Transgress; Lat. i. e. To go over or beyond. To sin; for Sin is a Transgression of the Law. 1 John 3. 4.

Line 98. Ingrate; Fr. Lat. i. e. Not grateful; unthankful. Here, O disobedient and ungrateful Man!

Line 104. Sincere; Fr. Ital. Sp. Lat. Honest, true, found. Read, What sincere Proof could they have given of their true Obedience to God?

Line 105. Fr. Ital. Sp. Lat. A Binding; the natural and sworn Obedience, that is due from Subjects to their Sovereign Prince. Here, Duty to God; by a Fig. of Rhet.

Line 110. Despoil'd, for Despoiled; Fr. from the Lat.

Book III. MILTON's *Paradise Lost*. 257

Lat. by a *Fig.* of *Gram.* *Spoiled of*; robbed, stript, deprived of *Free Will*.

Line 111. *Passive*; *Fr. Ital. Lat.* *Suffering*; Forced to obey, enslaved.

Necessity; *Fr.* contracted from the *Lat.* q. *Quod nec aliter esse potest.* i.e. *What can't be otherways.* Need, Constraint, Obligation; that must be so, and can't be otherways.

Line 115. *Predestination*; *Fr. Lat.* A *Theol.* T. i. e. A *Fore ordaining*, or appointing what shall be.

Line 118. *Revolt*; *Fr.* from the *Lat.* i. e. A *Fleeing-away*; a Rebellion. Here, A *Deserting* from God; by a *Fig.* of *Rhet.*

Line 120. *Impulse*; *Fr. Ital. Lat.* i. e. *Thrusting in*; an Inforcement, a Constraint on the *Free Will*.

Line 122. *Trespass*; *Fr.* from the *Lat.* i. e. *To pass over*; to commit a Crime, Sin, or Offence against the *Law of God.* See N. 94.

Line 126. *Revoke*; *Lat.* i. e. *To call back*; to repeal or make void, to abolish a Law.

Line 129. *The first Sort*; i. e. The *Angels* that fell; by a *Fig.* of *Rhet.*

Suggestion; *Fr. Ital. Lat.* i. e. *Underbearing*; A Prompting or putting something into one's Mind, an Insinuation, an evil Thought.

Line 130. *Self-depraved*; *Milt.* from the *Lat.* i. e. *Corrupted of themselves*; the *Angels* voluntarily became sinful and wicked; they fell of their own Choice; but Man was tempted to it by them.

Line 135. *Fragrance*; *Lat.* Sweetness of Smell, like that of *Ambrosia.* See B. II. N. 244.

Line 137. *Ineffable*; *Fr. Lat.* i. e. *That cannot be uttered with Words*; unspeakable, inexpressible.

Diffus'd, for *Diffused*; *Lat.* i. e. *Poured out*; extended, spread abroad every where. Read,

258 A COMMENTARY on Book III.

And diffused a Sense of fresh and unspeakable Pleasure in the Blessed and Elect Angels.

Line 141. Compassion ; Fr. Ital. Sp. Lat. i. e. A Fellow-feeling ; a Sense of Misery, Pity, Commiseration, Mercy.

Line 150. Youngest Son ; i. e. Man ; because he was created some Time after the Angels ; by a Fig. of Rhet.

Line 153. Folly ; Fr. from the Heb. Foolishness ; Silliness, Weakness or Want of Understanding.

Far ; Sax. Distant, a great Way off ; i. e. Let it not be so. ¶ Obs. This Sentence is repeated twice, to shew the greater Force and Compassion of the Speaker ; by a Fig. of Rhet.

Line 157. Frustrate ; Lat. i. e. To break in Pieces ; to disappoint, to make void, to deceive.

Line 158. Malice ; Brit. Fr. Sp. from the Lat. Wickedness, Ill-will and Spight.

Naught ; (in the late Edit. Nought) Sax. Nabt, i. e. Ill ; nothing, worth nothing. Here, Render thy Goodness useless.

Line 159. Return ; Lat. i. e. Sending or going back ; a Restoring, requiting. Here, giving a bad Requital.

Line 163. Creation. See B. I. N. 652. For Adam and his Posterity, by a Fig. of Rhet.

Line 165. Blasphem'd, for Blasphemed ; Lat. Gr. i. e. Hurt in Fame or Reputation, ill-spoken of, cursed, reviled, abused : As when the Pharisees said, that our Lord did cast a Devil out of a Man, by Beelzebub. Mat. 12. 24, 31.

Line 172. Purpose ; Fr. Lat. from the Gr. i. e. Laid down before-hand. A Design, Resolution, Intention, Determination. Here, God's Eternal Decree.

Line 175. Vouchsaf'd, for Vouchsafed ; O. Fr. O. E.

Book III. MILTON's *Paradise Lost*. 259

O. E. Granted, bestowed, or without any deserving of the Receiver.

Line 176. Lapsed ; Fr. Ital. Lat. *Fallen* ; lost, corrupted, i. e. The Faculties of *Adam* lost and impaired by his *Sin*. See B. XII. N. 83.

Forfeit ; Fr. A Law T. Lost, taken away from one by *Law*, losing an Estate by Law or Default : a Fine, a Penalty. Here, *lost*.

Line 177. Exorbitant ; Lat. i. e. *Out of the Orb*, Path or Way ; extravagant, excessive, unbounded.

Line 183. Peculiar ; Fr. Span. Ital. Lat. Particular, singular, special, proper.

Line 186. Appease ; Fr. from the Lat. q. *All please*, i. e. *To pacify* ; to calm, to assuage or allay.

Incensed ; Ital. from the Lat. i. e. *Burning*. Here, the angry, provoked, offended God.

Line 191. Intent, for *Intention* ; by a Fig. of Gram. Lat. A Design, Purpose, Meaning.

Line 195. Conscience ; Fr. Ital. Span. Dut. from the Lat. i. e. *Self-Knowledge*. The Testimony or Witness of one's Mind. It is God's *Deputy*, *Recorder*, and *Judge* in every Man living. See B. II. N. 801.

Line 197. Persisting ; Lat. *Standing firm and steadfast* ; holding out to the End. & Obs. The Duty of *Perseverance* is absolutely necessary to *Salvation*, Mat. 24. 13. Rom. 11. 7, 8. Heb. 3. 14. Rev. 2. 10. Read, *And persevering to the End, shall arrive safely at eternal Happiness*.

Line 201. Stumble, q. *Tumble* ; Sax. Dut. Swed. O. E. To falter, to fall down. Here, go on in *Errors and Sins* ; by a Fig. of Rhet.

Line 204. Disloyal ; Fr. Milt. from the Lat. i. e. *Not loyal* ; disobedient to the *Law* ; faithless, rebellious.

Faalty ; Fr. contracted from the Lat. i. e. *Fidelity* ; A Law T. An Oath taken at the Admittance of a *Tenant* to be *true and faithful* to his Lord.

260 A COMMENTARY on Book III.

Lord. Here, *Obedience to God* ; by a *Fig. of Rhet.*

Line 206. *Affecting* ; *Lat. i. e. Setting the Affections* upon a Thing ; coveting, desiring eagerly. Here, designing to be a God. See *Gen. 3. 5.*

Line 207. *Expiate* ; *Lat. To appease* by Sacrifice of *Piety* ; to atone, to make Satisfaction for Offences.

Treason ; *Fr. Span. from the Lat. i. e. Treachery* ; Disloyalty to a King. Here, *Sin*, which is *Perfidiousness to God* ; by a *Fig. of Rhet.*

Line 208. *Devote*, for *Devoted* ; *Fr. from the Lat. To vow or consecrate to God.* Here, *sacred and devote* signify, dedicated, set apart, designed to *Destruction for Sin.*

Line 212. *Rigid* ; *Fr. Lat. Strict, severe, exact.* Here, full and complete Satisfaction to God ; as *Death for Death.*

Line 217. *Choir* ; *Vulg. Quire : Lat. from the Gr. A Company of Singers in a Cathedral, &c.* Here, the holy *Assembly of Angels*, praising God ; by a *Fig. of Rhet.*

Line 219. *Patron* ; *Ital. Fr. Span. Brit. Lat. i. e. A Father or Benefactor, an Advocate among the old Romans, who took the Defendant's Part, like Cicero and other Pleaders at the Bar ; a Friend.*

Intercessor ; *Fr. Ital. Span. Lat. i. e. One going between others ; one that intercedes, goes between and pleads for another, a Mediator.*

Line 221. *Forfeiture* ; *Fr. A Law, T. i. e. a Crime.* The Penalty of a Transgression ; the Transgression of a Penal Law ; for which one suffers accordingly. See *N. 176.*

Line 222. *Redemption* ; *Fr. Ital. Lat. i. e. A Buying back ; a Ransoming, delivering, setting free a Captive, a Prisoner or Sinner.*

Line 226. *Mediation* ; *Fr. Lat. i. e. A going between different Parties ; Intercession, pleading for the Guilty, taking his Part.*

Line

Book III. MILTON'S *Paradise Lost*. 261

Line 227. *Father*; Sax. Dut. Lat. Gr. Pers. *Phedar*, i. e. A Feeder or Nourisher. Here, Almighty God, by a Fig. of Rhet. & Obs. The Poet sets every Step of Man's Redemption in the clearest Light, with the Predictions of the holy Scripture concerning it, in one View; most elegantly and delightfully.

Line 231. *Unprevented*; Lat. Milt. i. e. Not prevented, not coming before, or done before-hand, i. e. nothing was done before-hand, by Man, to merit or procure this Grace of God's redeeming Love.

Unimplored; Lat. Milt. i. e. Not implored, i. e. Not so much as asked, begged or requested for earnestly.

Unsought; Sax. Milt. i. e. Not sought; Not searched out, i. e. No Pains or Means were used for it by Man. & Obs. These three Words denote the same Thing, by a Fig. of Rhet.

Line 234. *Atonement*; q. *Ad Tonum*. Lat. i. e. To a Tune; To bring farrs and Differences into good Order. A T. of Music; or Sax. q. *At one*, i. e. To make Friends; A Reconcilement, a Sacrifice to appease Anger. Read, *Man being indebted and undone, hath no Attonement or fit Offering to bring to God for himself.*

Line 239. *Bosom*; Sax. Dut. Teut. i. e. To kiss: for whom we take into our Bosom, we kiss and love. That Part of the Body that incloseth the Heart. Here, the dearest Love of the Father, by a Fig. of Rhet.

Line 241. *Wreck*; (in the late Edit.) *Wreak*; (which is wrong) Sax. Dut. Poet. To discharge, to vent, revenge or execute.

Line 243. *Vanquish'd*, for *Vanquished*. Here, lye under the Power of Death. See B. I. N. 52.

Line 246. *Debt*; Fr. contracted from the Lat. *Debitum*; what one Man owes to another. Here,

262 *A COMMENTARY on Book III.*

Here, the *Penalty* of God's violated *Law* ; which is a *Debt* due to God, and we must all pay it. See, Our Lord's Prayer.

Line 247. *Loathsome* ; Sax. O. E. Nauseous, hateful, abominable. A proper *Epithet* for the *Grave*. See *Psal.* 16. 10.

Line 251. *Vanquisher* ; Fr. Lat. *Vincere*. An Overcomer, Conqueror, Victor. Here, *Death*, by a *Fig. of Rhet.* See *Heb.* 2. 14. See N. 243.

Vaunted ; Fr. O. E. from the Lat. i. e. *Vain* ; Boasted, bragged of vainly.

Line 254. *Ample* ; Fr. Ital. Lat. q. *Ex omni parte Plus*, i. e. *More of every Part* ; Large, wide, spacious.

Line 255. *Maugre* ; O. Fr. *Ma'l-gre* contracted from the Lat. *Male gratus*. In spite of one ; against one's Will, whether he will or no.

Line 259. *Glut* ; O. E. Lat. *Glutio*, i. e. *To swallow*. Here, to overcharge, cloy, surfeit or satisfy too much. Hence, *Glutton*.

Line 269. *Filial* ; Fr. Lat. i. e. *belonging to a Son*. Here, the Duty, Submission or Obedience of the *Son of God* to his *Father* ; as *Redeemer* of Men, and Man himself.

Line 271. *Admiration* ; Fr. Span. Ital. Lat. i. e. *Wondering at a Thing* ; the Act of admiring, wondering, Astonishment, i. e. All the *Angels of Heaven* stood amazed at this stupendous Contrivance of *Man's Redemption* ; by a *Fig. of Rhet.*

Line 276. *Complacence* ; Fr. Lat. i. e. *Pleasing together* ; Delight, Pleasure, Joy.

Line 285. *Adam* ; Heb. i. e. *Red*. The Name of the first *Man* and first *Woman* : because they were formed of the *Red Dust* of the *Earth*, *Gen.* 2. 7. 5. 2. As *Homo* in Lat. is from *Humus*, i. e. the *Ground* : which points at both our *Original* and *End*. See B. II. N. 349.

Line 288. *Restor'd*, for *Restored* ; Fr. Lat. i. e. *Re-*

Book III. MILTON's *Paradise Lost*. 263

Re-established; settled again, set again in its first State. Read, *As in Adam all Men perish, so in thee, as from a second Root, all Men shall be restored*, 1 Cor. 15. 22.

Line 291. *Imputed*; Fr. from the *Lat.* Attributed, ascribed, or accounted to the Merit of another Person.

Line 293. *Transplanted*; Sax. Dut. Fr. *Ital.* *Lat.* i. e. *Planted in another Place*. A T. of Garden. Here, ingrafted or united into *Jesus Christ* by *Faith* and good *Works*, by a *Fig. of Rhet.*

Line 304. *Degrade*; Fr. *Lat.* i. e. *To pull one from his Degree, Dignity or Office*. Here, to lessen, disgrace, debase or dishonour; the same as *Lessen*, by a *Fig. of Rhet.*

Line 307. *Fruition*; Fr. *Lat.* Enjoyment. Here, the same Possession of Bliss, as the *Father* hath.

Line 315. *Incarnate*; Fr. *Ital.* Span. *Lat.* i. e. *Clothed with Flesh*. *Jesus Christ* assumed or took *human Nature* upon him, and became a real *Man*, Jo. 1. 14.

Line 320. *Reduce*; Fr. *Lat.* i. e. *To bring back; to restore*, i. e. I subdue or put all the *Angels of Heaven* under thy Government. See Philip. 2. 10.

Line 321. *'Bide*, for *Abide*; by a *Fig. of Gram.* Dwell, inhabit or stay in a Place.

Line 325. *Summoning*; *Lat.* i. e. *To give one Notice or Warning, calling one to appear before a Judge*. Here, the *Archangels*, that shall awaken the *Quick* and the *Dead*, 1 *Theff.* 4. 16.

Line 326. *Tribunal*; *Lat.* The Seat of a *Tribune*, or *Roman Magistrate*; a Judgment Seat, where *Justice* is distributed to every one. Here, *Christ's Judgment-Seat* in the Air at the last Day.

Line 331. *Arraign'd*, for *Arraigned*; Fr. A Law T. i. e. *Brought to the Bar* before a *Judge*, as *Prisoners*

Prisoners and Criminals. Here with us, by a *Fig. of Rhet.*

Line 336. Tribulations ; Fr. Ital. Span. Lat. i. e. Beaten as with a Threshing Instrument. Great Troubles, Pains and Afflictions. Here, the Persecutions and other Troubles, which the pious suffered in this Life. See B, XII. N. 531.

Line 344. No sooner. ☞ Obs. The Joy of Angels at the Revelation of the Redemption of lost Mankind.

Line 348. Jubilee ; Lat. Gr. Heb. i. e. A Ram and a Ram's Horn : because the Jews proclaimed their Feasts with the Sound of Trumpets made of Ram's Horns, Levit. 25. 8. The Word came first from Jubal the Son of Lamech, the Inventor of Musical Instruments, Gen. 4. 21. Here, Songs of Praise to God, by a Fig. of Rhet.

Hosanna's ; Lat. Gr. Heb. i. e. Save we beseech thee, or God bless the King. Solemn Rejoycings among the Jews in the Feast of Tabernacles and Congratulations to their Kings, 2 Kings 11. 12. Psal. 20. 10. Mat. 21. 9. Here, Angelical Hymns, by a Fig. of Rhet.

Line 353. Amarant ; Gr. i. e. Not fading, never decaying. Some call it Flos Amoris : the Flower of Love. It flowers in August. A Flower that never fades, immortal : and is therefore an Emblem of Eternity or Immortality. It is repeated twice, by a Fig. of Rhet. ☞ Obs. Amaranthus was first used by the Thessalians to adorn the Grave of Achilles.

Line 355. Paradise ; Lat. Gr. Heb. i. e. A Garden. The Garden, which God planted in Eden. (B. I. N. 4.) for the Delight and Comfort of our first Parents ; adorned with all Manner of the best Trees, Plants, Flowers, Fruits, Gen. 2. 8. 3. 23. Ezek. 31. 8. 9. At first it signified the same as Eden, but after the Days of Esdras, it was taken for the State

Book III. MILTON'S *Paradise Lost*. 265

State of happy *Souls departed*, waiting for the *Resurrection* of their *Bodies*, Luke 23. 43. The *Indian Brachmans* and all the *Heathens* had a *Notion* of *Paradise*, 'tis a *Pity* some *Christians* have none.

Line 356. *Bloom*; contracted from *Blossom*. *Teut.* Dut. from the *Gr.* To put out *Flowers*, to flourish. Here the *Word* is a *Verb*.

Line 359. *Elisian*; of *Elisium*, *Gr.* *Phœn.* *Lat.* from the *Heb.* i. e. *The Grove of God*. A *Place* of pleasant *Groves* and *Happiness* into which the *Heathens* believed, that the departed *Souls* of the *Virtuous* passed at *Death*: the *Heaven* of the *Poets*. The *Phœnicians*, *Egyptians* and all other *Heathens* believed a *Paradise* and a *Hell*: What *Monsters* are the *Infidels* of this *Age*, who believe neither? *Virgil. Æn.* 6. *Lin.* 542. 744.

Amber; *Gr.* A clear, yellow and transparent *Gum*, that attracts *Straws* to it. It is said to be the *Juice* of a *Tree*; therefore some call it *Succinum*, *Lat.* i. e. *Juice*. Here, the clear *River of Life*, by a *Fig.* of *Rhet.*

Line 361. *Resplendent*; *Lat.* i. e. *Casting a Lustre*; shining, bright, glorious.

Locks; *Lat.* i. e. A *Fleece of Wool*. The *Hair* of the *Head*, which is like to *Wool*, *Hair* like *Gold*.

Inwreath'd, for *Inwreathed*; *Sax.* Twisted and interwoven with *Beams* of *Light* and *Glory*.

Line 362. *Garlands*; *Fr.* *Ital.* *Span.* from the *Lat.* Going round the *Head*. Little *Crowns*, *Crowns* or *Ornaments* made of *Flowers*, put upon the *Head*, in *Token* of *Joy* and *Rejoicing*, used among the antient *Shepherds*, *Swains*, &c. *Garlands* of *Joy* were the *Ornaments* of *Poets*, 'till *Apollo* assign'd the *Laurel*. *Ovid. Met.* 1. One of *Laurel* was first worn by *Conquerors*; one of *Olive*, by *Peace-Makers*, &c. *St. Paul* frequently uses this *Simile* from the *Græcian Games*, to represent the great *Reward* of all good *Christians*.

266 A COMMENTARY on Book II:

See *Philip.* 4. 1. *1 Cor.* 9. 25. *2 Tim.* 4. 8. *Rev.* 2. 10.

Line 363. Jasper ; *Lat. Gr.* from the *Heb. Jafschpeh.* *Jonathan* translates it, the *Pantherine Stone* : because it resembles the *Spots* of a *Panther*. A precious Stone of a green Colour transparent with red Veins, of great Glory and Value. It was the last of the *precious Stones* in the fourth Row of the *High-Priest's Breast-Plate*, upon which the *Names* of *Asber*, *Joseph*, and *Benjamin* were engraved, *Exod.* 28. 20. God is compared to it, *Rev.* 4. 3. to denote his infinite Glory.

Line 364. Impurpled ; *Lat. Gr. Milt.* i. e. *Turned into Purple.* A Shell-Fish, whereof the *Purple Colour* cometh ; also the Colour so called.

Line 365. Harp ; *Sax. Dut. Fr. Teut. Gr.* from the *Heb.* i. e. *He sang distinctly* ; Stringed Instruments of Music, much used by the Antients ; invented or much improved by King David, *1 Chron.* 23. 4. *2 Chron.* 29. 25. *Amos* 6. 5. Here, it is repeated by a *Fig. of Rhet.*

Line 367. Quivers ; *Sax. Teut. O. E. Heb. Chagar.* i. e. *To gird or buckle* ; Cases of Arrows.

Line 368. Introduce ; *Fr. Lat.* i. e. *To lead on* ; to usher or bring in. Here, to begin their sacred Songs.

Line 369. Raptures ; *Ital. Fr. Lat.* Ravishments, Extasies, or Transports of the Mind for Joy. Here, the *holy Angels raise up their exalted Praises.*

Line 372. Thee. ☞ *OBS.* Here, the *holy Angels* celebrate God in his five *Incommunicable Attributes*, in his Works, in the *Divine Persons*, in a most glorious *Harmony* and *Ravishment* ; in a continued *Digression.* Read, *First they celebrated the eternal Father.*

Omnipotent ; I. *Lat.* Able to do all Things, *Almighty.*

Line 373. Immutable ; II. *Fr. Ital. Lat.* Unchangeable, *James* 1. 17.

Immortal ; III. *Fr. Ital. Lat.* i. e. *Without Death* ;
Not

Book III. MILTON's *Paradise Lost*. 267

Not subject to Death or an End, 1 *Tim.* 1. 17. Infinite; IV. *Fr. Ital. Span. Lat.* i. e. *Without Limits* or Bounds; boundless, immense or omnipresent, *Pf.* 147. 5.

Line 374. *Eternal*; V. *Fr. Ital. Span. Lat.* i. e. *Enduring thro' all Ages*; Everlasting, perpetual. These five *Properties* and *Perfections* of the *Deity* cannot be ascribed to any thing else.

Line 375. *Invisible*; *Fr. Ital. Lat.* that cannot be seen with our bodily Eyes. See *Joh.* 1. 18.

Line 377. *Inaccessible*; *Fr. Ital. Lat.* That is not to be approached, come at or near to. *Job* 23. 3. *Shad'st*, for *Shade'st*; *Sax. Dut.* from the *Gr.* To cast a *Shadow* upon, to give a *Shadow* to, to screen. Here, veile'st, cover'st or extend'st the full Blaze of thy Glory; by a *Fig. of Rhet.*

Line 385. *Conspicuous*; *Fr. Lat.* Easy to be seen, manifest, visible; because the second *Person* of the *Deity* was cloathed with *Flesh* (which can't be said of the *Invisible Father*.) and is now celebrated by the *celestial Angels*.

Line 388. *Imprest*, for *Impressed*; *Fr. Ital. Lat.* Stamped, printed, engraven. See *Heb.* 1. 3. 4. *Effulgence*; *Fr. Lat.* i. e. Shining out, Brightness, Glory. See *Heb.* 1. 3.

Line 389. *Transfus'd*, for *Transfused*; *Lat.* i. e. *Poured thro' and thro'*. Here, poured upon him in Abundance, above Measure.

Line 391. *Dominations*, for *Dominions*, by a *Fig. of Gram.* *Fr. Lat.* i. e. The proud, and ambitious *Princes* among the *fallen Angels*.

Line 396. *Disarray'd*, *Disarraï'd*, for *Disarrayed*; *Fr. Milt.* i. e. *Strip'd of Array, Ornaments, and Arms*. Here, disordered, put to Flight and routed in Battle; by a *Fig. of Rhet.*

Line 398. *Extoll'd*, for *Extolled*; *Lat.* i. e. *Lifted, raised up*; to praise greatly, to cry up. Read thus, *Tby Holy Angels celebrated thee only with*
A a 2 *loud*

loud Shouts, as thou didst return from pursuing the routed Rebels.

Line 410. Unexampled; Lat. Milt. i. e. Beyond all Example; without Comparison. Greater Love hath no Man than this, that a Man lay down his Life for his Friend, John 15. 13.

Line 413. Copious; Fr. Ital. Span. Lat. Large, abounding. Here, the full Subject of my Hymn.

Line 415. Disjoin; Fr. from the Lat. To separate, distinguish or divide. Read, Nor separate thy Praise from the Praise of thy Father.

Line 416. Thus. OBS. Now the Poet returns to his Subject; broken off at the End of B. II. But soon falls upon another incomparable Digression, upon the Paradise of Fools, to Line 498.

Sphear or Sphere; Lat. from the Gr. An Astron. T. A Globe, any round Thing. Here, the Frame of the created Heavens, in which the Stars move, and therefore called the Starry Sphere: far above it are the uncreated Heavens, the Abode of those Holy Angels, who sing Praises to God the Father, Son and Holy Ghost for ever and ever.

Line 417. Hymning; Milt. Gr. Singing Hymns or Songs of Praise. See B. II. N. 242.

Line 418. Opacous or Opaque; Lat. from Ops, i. e. The Earth. An Astron. T. Obscure, dark and dense; for the Earth is a dark Body, without any Light of itself; by a Fig. of Rhet.

Line 422. Alighted, for. Lighted; Sax. Teut. Dut. by a Fig. of Gram. from the Gr. i. e. To rest or settle, i. e. Satan fell or settled upon this Globe of Earth. Read, Satan lighted upon this Globe; &c.

Line 424. Frown; Dut. Fr. from the Lat. A Wrinkle in the Forehead, in Token of Displeasure, shutting the Eyes. Here, the Darkness of the Night; by a Fig. of Rhet.

Line 426. Inclement; Fr. Lat. i. e. Not clement or mild; severe, rigorous, tempestuous.

Line

Book III. MILTON's *Paradise Lost* 269

Line 431. Vulture; Lat. i. e. of a piercing sharp Light. A very voracious Bird, bigger than an Eagle, of an excellent Sagacity of Sight and Smelling, above all other Birds; so that it can perceive the Savour of dead Carcasses fifty Miles off; and appear two or three Days before any great Slaughter. They feed only upon Carcasses, but prey not upon any living Creatures. Milton compares Satan now in the Pursuit of Man, to it; after its Prey.

Imaut; Lat. Gr. Tat. contracted from Mus Tag, i. e. The Mountain of Snow, as the Tatars call it; being always covered therewith. A vast high Mountain in Asia; a Part of Mount Taurus, rising from it, near the Caspian Sea; and extending to the Spring of the Gangts. It parts Tatory from India, dividing it into two Parts, i. e. Tatory within and Tatory without the Imaut. Now Dalanguer.

Line 432. Tartar, for Tartars; i. e. The People of Tatory; by a Fig. of Rhet. Syr. i. e. Dark, a Remnant; because they are thought to be the Remnants of the Ten Tribes of Israel. Tartary, rather Tatory, is a very large Country between Moscovy and India, about 3000 Miles in Length, and 2250 Miles in Breadth; the third Part of Asia. The Romans called it Scythia, i. e. Wrathful and furious; or Teut. Schieten, i. e. Shooting: because the Scythians were excellent Shooters or Mark's-Men. The Persians and Chinese call it Tataria and Tata, i. e. Invaders and Robbers, from Tatar, the eldest Son of Alanza-Chan, who was their Founder. The Tatars became better known in Europe about A. D. 1168, when they subdued Part of Moscovy, and became Masters of China; tho' it is not thoroughly known to this Day. The Epithet Roving is very proper; because they wander about in Companies, in Tents, feeding their Cattle, without any fixed Houses,

or Habitations. See, the *Genealogical History* of the *Tatars*, translated from the *Tatar Manuscript*, A. D. 1730.

Line 434. Gorge ; *Fr.* Cram or devour down the Throat greedily. See B. II. N. 575. Here, to fill itself with the *Flesh* of *Lambs*, &c.

Yeanling ; (in the late *Edit. Weanling* ;) *Dut.* and *O. E.* *Spaned* ; from the *Gr. i. e. Drawn away. Teut. i. e. Not accustomed.* A young Kid, new born, or one fit to be weaned.

Line 436. Ganges ; *Ind. i. e. The River*, or from a *King* of that *Name*. A famous River of *India*, larger than any in *Europe*, except the *Volga* and *Danube*, especially when it overflows ; but noted for the Goodness and Lightness of it's Water. The *Indians* say, it sanctifies them when they drink or wash themselves in it. Four or Five Hundred Thousand of them are seen about it, throwing Money into it, &c. which they think may be useful to them when dead. The *Great Mogul* and all others drink the Waters of it ; for it is carried far and near, and sold at a dear Price, because they foolishly fancy that it springs from *Paradise*. It rises on Mount *Imaus* in *Tatary*, divides the whole Empire into two Parts, after a Course of 300 *German Miles*, or 1300 *English*, discharges itself into the Bay of *Bengal* in five chief Mouths. In some Places it is five Leagues over : There are many large Islands in it beset with fine Trees, which give a delightful Prospect. It overflows at the usual Time of the Year, as the *Nile*, *Niger*, *Euphrates*, &c. from the same Cause. See *Eccl.* 24. 25. 26. Now *Ganga*, by the Inhabitants there. *Hydaspes* ; *Ind.* from a King of that Name. Another famous River of *India*, which runs by *Nysa*, *Labor*, and other great Cities, into the *Indian Ocean*.

Line

Book III. MILTON's *Paradise Lost*. 271

Line 438. Sericana ; Arab. i. e. The Country of Seres ; the Posterity of Joktan, who from Arabia Fælix peopled that Part of India, between Indus and Hydaspes, near to China, now called Cathay ; Tat. i. e. A great Eastern Country. Those antient People were the Inventors and first Workers of Silk, from whence it is called Sericum. This and China was called the Silken Kingdom ; for in one Province of China (as Le Comte says) there seems to be Silk sufficient for all the World. See Pag. 138. OBS. Silk was known in Europe first in Justinian's Time, about the Middle of the 5th Century, by two Monks, who came from India.

Chinese ; The People of China. The antient Hebrews called it Sin ; the Moderns, Zin ; the Arabs, Essin ; the Turks, Persians and Tatars, Ischin ; and the Europeans, Sinarum Regio, and China, from the Sinæ, from one of its antient Monarchs, Cina or Chinc ; or from Chung ; i. e. The Kingdom of the Middle : Because the Chinese foolishly think it lies in the Middle of the Earth : Or, an Excellent Country : Or, from Sem, whose Posterity they are. China is a most antient and large Empire in the East of Asia : It was founded soon after the Flood, and governed by its own Emperors above 4000 Years, till the Tatars expell'd the last Emperor, called Façius or Fachir ; A. D. 1278, and was not known to the Europeans till the 12th Century. It is about 1380 Miles in Length, 1260 Miles in Breadth, and consists of 16 Provinces, most of which are as large, as any Kingdom in Europe. The People, for their Numbers, Learning, Laws, Customs, &c. differ from all others, because they had no Conversation with any. They are very cunning, conceited, industrious, almost

Lips, which was taken for an Omen, that he should be very *Eloquent*, which happened to be true ; and therefore he was called the *Athenian Bee*, for the Sweetness of his Style. By his Travels into *Egypt*, *Chaldea*, *India*, and reading the Books of *Moses* and the *Prophets*, he attained great Knowledge of *God*, *Religion*, and *Nature* ; therefore he is called the *Divine Plato*. He was Scholar to *Socrates*, *Euclid*, and the best Masters of the Age. He was a notable *Rhetorician*, Chief of the *Academics*, and produced many eminent *Scholars* : Nay, the *Primitive Christians* embraced his System of *Philosophy*, as far nearer to the *Holy Scriptures*, than that of the *Epicureans*, *Stoics* and *Peripatetics*. He has left many Books, which are written in the Form of *Dialogues*, except only his *Epistles*. *Quintilian* says, that he seems not to speak the Language of Men, but of the Gods.

Line 473. *Cleombrotus* ; Lat. Gr. i. e. *The Glory of Mortals*. A foolish young *Greek* of *Ambracia*, a City of *Epirus*, who was so much taken with *Plato's Book of the Immortality of the Soul*, that he leaped headlong from a Wall into the Sea, the sooner to be a Partaker of the *Bliss* in *Elysium*. *Cicero*. See N. 359. Two of that Name were Kings of *Sparta*, long before this Man.

Line 474. *Idiots* ; Fr. Dut. Teut. Ital. Lat. from the Gr. i. e. *Private Persons* ; unlearned Men. Here, *Fools*, deluded Souls, by a Fig. of Rhet.

Eremites ; Vulg. *Heremites* ; Gr. i. e. *Dwellers in the Wilderness*. At first, *Holy Men* for the Sake of *Christ* and their Lives, in hot *Persecutions*, hid themselves in *Desarts*, *Dens* and *Caves* ; and gave themselves wholly to *Fasting*, *Prayer*, and great *Austerities*. *Paul the Theban*, about A. D. 260, lived about 100 Years in a Cave : *Anthony* instituted the *Heremitical Life* in *Egypt*, and died A. D.

Book III MILTON's *Paradise Lost*. 275

A. D. 361. But the *Church* of *Rome* hath made many *Innovations* therein since.

Friars, or *Friers*; *Fr.* from the *Lat.* i. e. *Brothers*, Religious of the *Church* of *Rome*, whereof there are many different *Orders*.

• *Line 476. Pilgrims*; *Fr.* from the *Lat.* i. e. *Strangers*; Men that travelled thro' foreign Countries, to pay their *Devotions* to *Saints Departed*, *Shrines*, *Relicks*. The *Christian Pilgrims* went to *Jerusalem*, *Rome*, *St. Jago*, &c. and the *Turkish*, to *Mecca* in *Arabia*, every Year in solemn *Processions*, to visit the Tomb of *Muhammed*.

Line 477. Golgotha; *Heb. Syr.* i. e. A *Scull*: Because of the *Sculls* and other *Bones* of *Criminals* executed there. The Place where our *Blissed Redeemer* was crucify'd on Mount *Moriah*, upon the North Side of *Jerusalem*, *Mat.* 27. 34. It was the same Spot whereon *Isaac* was to be offered 2000 Years before, and was a lively *Type* of this.

Line 479. Weeds; *Sax. Dut. O. E.* i. e. *To clothe*. Garments or Suits of Clothes, a Widow's Veils. Here, *Friar's Habits*, by a *Fig. of Rhet.*

Dominic; *Sp. Ital. Fr. Lat.* i. e. *The Lord. Dominicus*, a *Spaniard*, was the *Author* of that *Order*, call'd *Dominican Friars*, instituted *A. D.* 1205. The *Inquisitors* are of this *Order*. Some ignorant *Creatures* put upon dying Persons a *Priest's Robe* of these *Orders*, to carry them safe through *Purgatory*.

Line 480. Franciscan; of *Francis*; *Teut. Dut. Ital.* i. e. *Free*. *St. Francis* was an *Italian Merchant*, first call'd *John*, who instituted the *Order of Franciscan Friers*, *A. D.* 1192.

Line 481. Planets; *Lat. Gr.* i. e. *Wandering Stars*; because of their various *Motions*. An *Astron. T.* They are seven in Number, viz. *Saturn*, *Jupiter*, *Mars*, *Sun*, *Venus*, *Mercury*, and the *Moon*; and comprehended in these Lines. If

*If you would count the Planets soon,
Remember SIM, SUM, and the MOON.*

Fix'd, for Fixed ; Lat. An Astron. T. Stars far above our Planets, which do not change their Positions and Distances, in Respect of one another, as the Planets do ; that Sphere moveth so slowly, as to compleat it's Course in 25000 Years.

Line 482. Chrytalline, or Crystelline, i. e. Clear as Crystal, Lat. from the Gr. An Astron. T. Two Celestial Spheres, vastly above all the Fix'd Stars : Of it the Antients had very dark and confused Notions.

Line 483. Trepidation ; Lat. An Astron. T. A Trembling, a Passing. Here, two imagined Motions of those Spheres : Therefore Milton justly ridicules these wild Notions.

*First-mov'd, for First-moved ; Lat. An Astron. T. He means the *Primum Mobile* ; Lat. i. e. The First Mover, or the 11th Heaven, which puts all the inferior Orbs into Motion.*

*Line 484. Peter ; Lat. Gr. and Cephas ; Syriac ; from the Heb. i. e. A Rock. St. Peter the Apostle, whom some impiously fancy to be the Porter of Heaven. Hence, *Sal-Petre*, or *Salt-Peter* ; Lat. Gr. i. e. A Rock of Salt ; because it drops from old Walls, Rocks and Stones. A Mineral Salt, whereof they make Gunpowder, &c.*

Wicket ; Fr. Dut. O. E. A little Door within a Gate, or an Hole in a Door. Here, the Entrance into Heaven, in Regard to the Romish Superstitions, by a Fig. of Rhet. called Irony ; i. e. A Scoff.

Line 488. Transverse ; Lat. i. e. Turned aside, cross-ways. Here, put by, turned from the Doors of Heaven.

Awray ; Dut. O. E. q. Without Way ; crooked. Here, out of the Way, or transverse.

Line 489. Devious ; Lat. i. e. Out of the Way ; a De-

Book III. MILTON's *Paradise Lost*: 277

a Desart where there is no Path or Way to be seen. Here, the *Pathless Air*, by a *Fig. of Rhet.*
Line 490. Cowles; *Fr. Sax. O. E.* from the *Lat.* contracted from *Cuculus*, a Monk's Hood.

Hoods; *Sax. Dut.* from *Head*; Coverings for the *Head*. Here, Priest's Caps used for Distinction.

Line 491. Flutter'd, for *Fluttered*; *Sax.* Torn, rent into Rags or Pieces.

Reliques, or *Relicks*, *Fr. Ital. Sp. Lat.* i. e. *Remains* or *Fragments* of the Bodies and Clothes of *Saints*, preserved by *Roman Catholicks*, with great Veneration, viz. A *Finger*, a *Toe*, a *Tooth*, a *Girdle*, &c. See *Book II. N. 933*, and all worshipped by them.

Beads; *Teut. Sax. Dut.* i. e. *Prayers*, round Balls made of Amber, Wax, Wood, Glass, Silver, Gold, commonly of 15 Tens, &c. which the *Romanists* count at *Prayers*, by reckoning of which they know how often they have repeated their *Pater-noster*, *Ave-mary*, *Credo*, &c. as they are enjoined by their *Priests*, even in the Streets and at Work; like the *Old Pharisees*, *Turks*, and *Hypocrites*. The *Heathens* of *Malabar* use *Beads* made of the Bark of Trees, as powerful Antidotes against *Satan*, *Sin* and *Dangers*, which are prepared by a Holy Order of Men only, called *Antigods*; and the *Turks* use *Beads* also to perfume themselves.

Line 492. Indulgences; *Fr. Ital. Sp. Port. Lat.* i. e. *Bearing* or *coaxing* with one; *Relaxations* or *Liberties*; granted by the *Popes*, to dispense with some *Duties*, or removing the *Infliction* of some temporal *Punishment*, due for *Sins* past, or to come. *Card. Bellarmin* affirms, that *Indulgences* are granted for 25000 Years. Behold a wide Door set open for all Sin and Wickedness; but they are sold at a very high Price.

Dispenses, for *Dispensations*; *Fr. Ital. Lat.* *Sufferings*

ferings or Permissions granted by the *Popes*, to do Things contrary to the Laws of *God* or *Man*, for so much Money.

Pardons ; *Ital. Fr.* from the *Lat.* i. e. *Free Gifts*, *Forgivenesses*, *Remissions* of Sins. Here, such as are purchased out of the *Pope's Exchequer*, at such a set Price.

Bulls ; *Lat. Gr.* i. e. *Councils* : Because formerly they were granted by the Consent of a *Council of State* ; or from *Lat.* i. e. *Ornaments*, hung about the Necks of Children, like a *Seal* ; *Briefs*, *Licences* of *Popes*, to which *Leaden* or *Golden Seals* were affixed ; and purchased at a set Price from the *Pope's Exchequer*.

Line 495. Limbo ; *Ital. Sp. Lat.* i. e. *The Border of a Garment* ; *Vulg. Limbus Patrum*. A Place fancied by *Papists*, bordering upon *Hell*, where they say, the *Souls* of all the *Patriarchs* and other *Just Men*, from the Beginning, were confined, till *Christ* at his *Passion* descended thither, and set them at Liberty. But as this is entirely false, not grounded upon Holy Scripture, nor good Reason, prejudicial to Men, and diminisheth the *Satisfaction* of *Jesus Christ*, *Milton* justly laughs at it.

Line 498. All this. Now the *Poet* returns to his *Subject*.

Line 506. Frontispiece ; *Fr. Ital. Sp. Lat.* A T. of *Architect.* The *Fore-front* of a Building. Here, of Heaven, by a *Fig. of Rhet.*

Line 508. Portal, of a Port ; *Lat.* A T. of *Architect.* The lesser *Gate* or *Door* of a Palace, next to the greater one. See B. IV. N. 869.

Inimitable ; *Fr. Lat. Milt.* That may not or cannot be *imitated*, resembled ; not another made like it on Earth.

Line 509. Model ; *Fr. Ital.* from the *Lat.* A T. of *Architect.*.. An original Pattern, or Shape of any

Book III. MILTON'S *Paradise Lost*. 279

any Thing in *Little*, a Platform made of Wood, for the more exact finishing of a greater *Building*.

Line 510. Jacob ; *Heb. i. e. Holding the Heel* ; or tripping up his *Brother's Heels* ; because he laid hold of his *Brother's Heel* in the *Birth*, as if he would deprive him of his *Birthright* at first. *Gen. 25. 26. A Supplanter or Deceiver*, because he outwitted his *Brother Esau* more than once, *Gen. 25. 27, 36. Hof. 12. 2. The second Son of Isaac and Rebecca*, and Father of the twelve Patriarchs. He was born about *A.M. 2190*, and died in *Egypt*, *147 Years of Age*. He was a grand Master of *Astronomy, Astrology, &c.* and also a *Divine Prophet*.

Line 512. Esau ; *Heb. i. e. Wrought or Perfected* ; because he was more complete at his *Birth* than other Children, being covered all over with *Hair*, as one that is old, and of a stronger Constitution. *Gen. 25. 25.*

Line 513. Padan-Aram, Heb. i. e. A Pair of Rivers, viz. the *Euphrates* and the *Tygris*. It is called *Padan* only, *i. e. A Pair* : Sometimes, *Aram*, *i. e. A River of Aramia or Syria*, sometimes *Naharajim*, *i. e. Rivers* ; and *Padan Aram*. By the *Greeks, Mesopotamia i. e. In the Middle of Rivers*. By the *Arabs, Al. Gezira, i. e. The Island*. By the *Latins, Interamnina* : Because it lies along the *Banks of two Rivers* : And by the modern *Arabians, Diarbec or Diar-bech* ; *i. e. The Duke's Country*. To this Country *Jacob* was sent by his Mother, to avoid the Revenge of his *Brother*, and dwelt *21 Years*.

Luz ; *Heb. Arab. i. e. A Nut Tree*, or rather the *Almond Tree* : because many of those *Trees* grew thereabout, an antient City in *Canaan*. In Memory of the glorious *Vision* that *Jacob* had near to it, he called it *Bethel, i. e. The House of God*, which *Name* it kept for many Ages after.

280 A COMMENTARY ON Book III.

Line 516. Myſteriouſly ; *Fr. Ital. Span. Lat. Heb.* i. e. *Shut up or hid, ſecretly* ; in *Allegory, Type or Figure*, as *Jacob's Ladder*, &c. were to the *Jews*.

Line 518. Viewleſs ; *Fr. from the Lat. Milt.* i. e. *Without a View, Sight or Proſpect*, *Inviſible*, not to be ſeen by *Mortals*.

Line 519. Pearl ; *Fr. Span. Teut. Brit. from the Gr.* i. e. *The Produce of the Sea*. A white, clear, hard Subſtance, bred in certain *Oyſters*, three or four Times larger than the *common ones* ; commonly called *Pearl* or the *Mother of Pearl*. *Pearls* are fiſhed from the Bottom of the Sea, in the *Indian, American and Grecian Seas*, at certain *Seasons* of the Year. Here, *A diſſolved Pearl*, which is done in *rectified Vinegar*, and uſed in *Phyſic*.

Line 521. Waſted ; *Dut. O. E. A Sea T.* Conveyed or guided ſafely and, quickly.

Line 522. Rapt ; (in the late Edit. *Rap'd*) *Lat.* Snatched away ſwiftly, as *Elijah the Prophet* was.

Line 524. Aggravate ; *Lat.* To make more grievous, or heavy, to inſance.

Line 532. Tribes ; *Fr. from the Lat.* i. e. *Three Parts*. The *People of Rome* were at firſt divided into three *Sorts*, viz. *Nobles, Gentlemen and Commons* ; or in three *Wards*, which aroſe to *Thirty-five* afterwards. Here, the *Twelve Tribes of Iſrael*, by a *Fig. of Rhet.*

Line 533. Bebeſts ; *Sax. O. E. Poet.* Orders, Commands, Meſſages.

Line 535. Paneas ; *Heb. from Pano and im*, i. e. *The Mouth of the Waters* : becauſe a vaſt Flood of Waters flow out of it. See *Gen. 32. 30.* And the *Source of the Nile*. *B. I. N. 343.* A Fountain in *Paleſtine*, near the old Town *Lais* or *Liſbem*, *Heb.* i. e. A roaring Lion, and the *Pannan Caſe* ; from which that Country was called *Paneas*. It becomes a rapid River, running thro' a fat Soil. *Pliny* and other *Geographers*

phers of old thought it was the Source of *Jordan*, but later *Travellers* have discovered the contrary: for that is in Mount *Lebanon*, four Leagues above this. It is the outmost Bounds of the *Promised Land* to the North, as *Beerseba* is to the South.

Jordan or *Jarden*; *Heb.* Compounded of *Jor.* i. e. *Descending* or *rapid*; or from *Jarad*: *Heb.* i. e.

He *descended*: because of its *rapid Current* from the Mountains. And *Dan*: because it ran by the old City, *Dan*, from *Dan* the *Patriarch*, i. e. A *Judge*. These two *Fountains* uniting there, make the *River Jordan*, so famous for many *Miracles*; as the *Tame* and *Ifis* or *Ouse* uniting their Streams, a little below *Dorchester* in *Oxfordshire*, make the *River Thames*. It is the chief River of *Canaan*, rising at the Foot of Mount *Lebanon*, runs by the Borders of it on the East, then to the South in a Course of fifty Leagues, 'till it looseth itself in the *Dead Sea*. By the Way it makes two *Lakes*, 1st. The Lake of *Semechon* or *Merom*, i. e. A *Harp*, and *Bitter*; because that *Lake* represents a *Harp*, and the Waters are *bitter*; it is dry in the Summer, *Josh.*

11. 5. 2^{dly}, The Lake of *Gennesareth*, called the *Sea* of *Galilee* or the *Sea* of *Tiberias*, *Joh.* 6. 1. Forty-four Miles from *Jerusalem* Northward, four Miles broad and twelve Miles long. *Jordan* overflows the Banks in *March* and *April*, from the *Snow* and *Rains* that fall upon the Mountains. *Josh.* 3. 15. Now it is not above twenty Yards at the broadest, and about three or four Yards deep, unless when it overflows, which Mr. *Maundrel* could not observe, tho' he was there at the proper Time, viz. in *March* 30. *A. D.* 1697. which he supposes to be either, because its *Channel* is deeper than it was of old; or because the Waters of it may be diverted some other Way. It is covered all along with Trees,

which make a pleasant Sight, but a dangerous and difficult coming at it.

Line 536. Bersaba, or Bersheba; Heb. i. e. The Well of the Oath or Covenant: because there Abraham and Abimelech made an Alliance upon Oath, Gen. 21. 31. A Town situated upon the utmost Bounds of the Holy Land, forty Miles from Jerusalem Southward; and built upon that Account. It belonged to the Edomites, then to the Simeonites. It was a great Town in the Days of St. Jerom, the Christians in the Holy War, fortified it against the Turks and Arabs; since that Time it belongeth to the Turks, and is much decayed. It is now called Gallim or Giblim.

Line 537. Arabian; one of Arabia; Heb. i. e. Black, mined, a Robber: because the Inhabitants of it are such: rather from Ereb. Heb. i. e. the West: because it lies on the West of Judea. A large Country in Asia, between Egypt and Judea, the Red Sea and the Persian Gulf, divided into the Stony, the Desert, and Happy. It was first peopled by Joktan and his thirteen Sons; by Ismael, Founder of the Hagarens or Saracens; then by Esau, and from him came twelve grand Princes, and as many Nations.

Line 543. Scout; See B. II. N. 133. A Listener. A Milit. T. A Spy in Armies. To which the Poet compares Satan. Perhaps Gideon was the first of the Kind, Judg. 7.

Line 546. Brow; Sax. Dut. O. E. That Part of the Face of a Man about the Eyes; the Top or Height of any thing. Here, the Side of an Hill; by a Fig. of Rhet.

Line 549. Metropolis; Lat. Gr. i. e. A Mother-City. In the Scripture-Phrase, the lesser Cities or Villages are called Daughters to Jerusalem, by a Fig. of Rhet. See Josh. 15. 45. Psal. 48. 12. Jerom. 49. 3. A Geogr. T. The chief City of a Kingdom

Book III. MILTON'S *Paradise Lost*. 283

dom. or Country ; as *London, Paris, Vienna, &c.*

Line 550. *Pinnacles* or *Pinacles* ; *Fr. Ital. Span.*

Lat. Heb. Pinnot. i. e. *Strong Towers.* The Battlements or highest *Tops* of great Buildings : the same as *Spires*, by a *Fig. of Rhet.*

Line 551. *Malign*, for *Malignant* ; *Fr. Lat. En-*
vicious, ill-natured, malicious. Here, *Satan*, by a *Fig. of Rhet.*

Line 557. *Canopy* ; *Lat. Gr.* A Cloth of State for Princes to sit under upon grand Occasions. The Tester of a Bed. Here, the whole *Heaven* above us, by a *Fig. of Rhet.*

Line 558. *Libra*, *Lat. i. e. A Scale* or *Ballance* : because when the *Sun* enters into it, the Days and Nights are equal, as in a *Counterpoise*. An *Astron. T.* The 7th of the 12 Signs of the *Zodiac*, directly contrary to *Aries* ; it contains nine Stars. The *Sun* enters into this Sign about the 11th of September yearly.

Fleecy-Star ; i. e. *Aries*, the *Ram*, by a *Fig. of Rhet.* An *Astron. T.* In Memory of *Jeson's Golden Fleece*. It is a Southern Constellation, and consists of thirteen Stars : the *Sun* enters into it at the 11th of *March* yearly.

Line 559. *Andromeda* ; *Lat. from the Gr. i. e. Ruling over Men.* An *Astron. T.* one of the Northern Constellations consisting of 23 Stars. Here, the *Ram* is said to bear this Constellation ; because she is placed directly over him ; and as he moves, she seems to be carried riding upon him. *Andromeda* was thrown to a Sea-Monster, but *Perseus* rescued her ; and *Hercules* was swallowed up by a *Whale* ; as the *Poets* relate : both *Fables* are corroborating Histories of the *Prophet Jonas*.

QBS. The *Poets* show what a vast View *Satan* had now of the whole *Creation* ; from the East to the West, and from the North Pole to the Southern.

Line

284 A COMMENTARY on Book III.

Line 561. Pause ; Lat. from the Gr. i. e. A Stop ; Rest, Stay or Intermiſſion to breathe a while. A Muſical T. For a Reſt or Silence for the Time of ſome Note. Here, without longer Delay, by a Fig. of Rhet.

Line 563. Precipitant, for Precipitant Flight ; Lat. i. e. With the Head foremoſt ; falling headlong, drops perpendicularly down in haſte.

Line 564. Marble ; Lat. from the Gr. i. e. Shining ; like the Marble Stone ; bright, ſhining, clear. The Antients carved firſt Cedar, Box, Cypreſs, Palm, Olive, and all ſorts of Wood, not ſubject to rot : but Dipænes and Scyllis firſt carved in Marble at Sicyone in Crete, about A. M. 3424.

Obs. The Poets aſcribe ſeveral Epithets to the Air, to ſtrike the Imagination of the Readers more ſtrongly, as Golden, Purple, Pure, Marble : becauſe it is white and ſhining in Colour like the poliſhed Marble.

Oblique ; Fr. Lat. An Aſtron. T. A-crooked Way or Courſe, this Way or that Way : becauſe he knew not well as yet, what Courſe to ſteer thro' the new Creation.

Line 568. Hesperian ; Lat. Gr. i. e. Weſtern. The famous Gardens of Heſperus the Brother of Atlas (ſaid to be in the weſtern Iſlands of Cape Verd or the Canaries, which belong to Africa, and lye under the Evening Star, which the Greeks and Latins call Heſperus and Veſperus) wherein were Golden Apples, kept by a watchful Dragon. The Fable is taken from the Garden of Eden, and the glorious Fruits there. See B. I. N. 529.

Line 573. Allur'd, for Allured ; Lat. Decoyed, enticed, as Beaſts are drove by a Lure or Bait. Here, drew and delighted Satan's Eye, by a Fig. of Rhet.

Line 575. Center (in the late Edit. Centre) which comes neareſt to the Original. Lat. Gr. i. e. A Prick.

Book III. MILTON's *Paradise Lost*. 285

Prick. A *Geomet.* T. A Point in the Middle of a *Circle*, the middle Point of any round Thing. Here, the Middle of the Firmament or Air.

Excentrick; *Lat. Gr.* i. e. Out of the Center. A *Geometr.* T. A Place that hath not the same Center with another, wide, far off or distant.

Line 576. Longitude; *Lat.* i. e. *Length*. A *Geogr.* T. The *Length* of the Earth from *East* to *West*, the Distance of Places from the first *Meridian*. Here, the *Distance* or Position of the Sun at that Time.

Luminary; *Fr. Lat.* i. e. A *Light*. Here, the Sun, by a *Fig. of Rhet.* - The *Epithet Great* is given it by *Moses*, *Gen.* i. 16. This is spoken with Respect to the *Apprehension* of Men: for *Jupiter*, *Saturn*, and the *fixed Stars* are far bigger.

Line 577. Constellations; *Fr. Lat.* i. e. Stars moving together. An *Astron.* T. Companies of Stars having many lesser ones about them, imagined to have the Form of some *Animals*, which they call by their *Namus*; as the *Ram*, the *Bull*, the *Dog*, the *Bear*, &c. *Astronomers* reckon 48 *Constellations*, and 1022 *fixed Stars*.

Line 583. Magnetick, of the *Magnes.*; *Lat. Gr.* i. e. The Stone of *Magnesia*, a Country of *Lydia* in *Lesser Asia*; hence it is called also the *Lydian Stone*, where it was first discovered by a *Shepherd* having *Iron Nails* in his Shoes, as he was feeding his Flock. The *Load Stone*, well known for its great Power of *Attraction*. It is found now in *Germany*, *Norway*, *Sweden* and *Italy*. Here, the Influence of the Sun over the *Planets* and the *Earth*. *Magnetic Beam*, i. e. The attractive Power of the Sun; by a *Fig. of Rhet.*

Line 585. Penetration; *Fr. Ital. Lat.* i. e. *Entering into* or *piercing*. Here, the *Powerful Influence* of the Sun's Heat upon the Surface of the Earth into its Bowels, and into the Sea; which produces

produces *Vegetables, Fruits, Minerals, &c.*

Line 587. Station; Lat. i. e. A Standing. Here, the *Position, Place* or fixed Course of the Sun in his own Orb, and in the *Heavens*.

Line 589. Astronomer; Fr. Lat. Gr. i. e. A Distributer and Student of the Stars; one who studies to know the Nature, Number, Magnitude, Motion and Distance of them. Here, *Galilæus Galilæi*, by a *Fig. of Rhet.* See B. I. N. 288.

Line 590. Glaz'd, for Glazed; from Glass. Lat. Sax. Set in Glass, as these Telescopes were.

Tube; Dut. Brit. Lat. Gr. i. e. Depth. An hollow Pipe, wherein *Glasses* are set; a long *Perspective Glass* made to view the heavenly Bodies, called a *Telescope, Gr. i. e. The Perfection or End of the Sight.* The same as *Optic Glass.* See B. I. N. 288. or rather a Glass, to bring distant Objects to closer View.

Line 592. Medal; (in the late Editions falsely, Metal) Fr. from the Gr. i. e. Metal; a Piece of Gold, Silver, or other Metal, like current Money, struck by Kings upon some extraordinary Occasion. One Side is called the Face or Head; the other the Reverse, and the Inscription the Legend. They are singular Helps to the Study and Composure of *History* now.

Line 593. Inform'd, for Informed; Lat. i. e. Put in Form or Shape; Shaped, fashioned. Here, *enlightened* in all Parts alike.

Line 594. Glowing; Sax. O. E. Poet. Growing, hot, or red, as Iron in a Furnace.

Line 596. Carbuncle; Dut. Teut. Ital. Span. Lat. i. e. A little burning Coal. A precious Stone, resembling a *burning Coal* in its Lustre or Colour. In *Heb. Bâreketh, i. e. Lightning.* In *Gr. Smaragdos, i. e. Light.* It was the 3d of the first Row of precious Stones in *Aaron's Breast-Plate*, whereon the Name of *Levi* was engraved, to shew,

Book III. MILTON'S *Paradise Lost*. 287

shew, that *Divine Knowledge* should shine in the *Priests* of the *Lord*, to illuminate the *Church*, *Exod.* 28. 17. *Mat.* 5. 14. 16. It is an antient but a *vulgar Error*, to say, a *Carbuncle* gives Light in the Dark.

Chrysolite; *Lat. Gr.* i. e. A *Golden Stone*: because it shines like *Gold*. It was the first of the 4th Row, on which *Asher* was cut. It is of a *Sea-green* Colour, which shewed, that his *Habitation* should be near the *Sea*, *Exod.* 28. 20. *Josh.* 19. 24. *Rev.* 21. 20.

Line 597. Ruby; *Lat.* i. e. *Red*: A precious Stone of a glorious *red* Colour, as red as *Blood*. In *Heb.* *Achlama*, from which the *Greeks* call it an *Amethyst*, i. e. *Not to inebriate*: for it is reported to be an *Antidote* to *Drunkenness*. It is found in the *East-Indies*, the *Stony Arabia*, *Armenia*, *Egypt*, *Cyprus*, &c. It was the last of the 3d Row, whereon *Gad* was inscribed; to teach him *Watchfulness* and *Temperance*; and was also a *Sign* of his *Victories*, which were predicted, *Gen.* 49. 19. *Exod.* 28. 19. and fulfilled 1 *Chron.* 5. 18. 19.

Topaz; *Heb.* from which the *Greeks* formed *Topazion*, i. e. *Golden*. A Stone of a *Golden* and *green* Colour, found in *Ethiopia*, *Job* 29. 19. And in the Island *Topazium*, which lies in the *Arabian Gulph*. It was the 2d of the first Row whereon the Name of *Simeon* was engraven. *Exod.* 28. 17. *Rev.* 21. 20.

Twelve; *Sax. Dut. Teut.* i. e. *Ten* and *Two*. Here, the 12 precious Stones that were set in the *High-Priest's Breast-plate*, according to the Number of the 12 Tribes of *Israel*. *Exod.* 28.

Line 598. Aaron; *Heb.* i. e. A *Mountain*. This Name was given him by *Inspiration*, predicting his high *Advancement* and *Dignity*, and his *Death* upon Mount *Hor*. *Heb.* i. e. A *Mountain*. The eldest Son of *Amram*, older than *Moses* by

288. A COMMENTARY on Book III.

three Years, yet named last; born in *Egypt*, about *A. M.* 2460. The first *Higb-Priest* of the *Jews* by divine *Election*. He died *A. M.* 2583. in the 123d Year of his Age, before *Jesus Christ* 1448. in the Land of *Edam*. *Justin* thro' a gross Mistake calls him *Arvas* and the Son of *Moses*.

Line 600. Philosophers; i. e. Lovers of Wisdom. See *B. II. N. 565.* Here, the *Alchymists*, who study the *Philosopher's Stone*, known by the Name of *Adepts*; great Searchers into Nature. But as their Attempts have been vain, and have beggared most of them; our *Poet* justly condemns them; by a *Fig. of Rhet.*

Line 602. Volatil; Lat. A T. of Alchym. i. e. Flying away; evaporating, diminishing.

Hermes; Lat. Gr. An Interpreter. An Egyptian Philosopher, called also Mercury Trismegistus, Gr. i. e. Thrice the greatest: being the greatest Prince, Priest and Philosopher; the supposed Author of the Occult Philosophy, thought to be Joseph. Here, *Nimble Mercury* or *Quick Silver* dissolved, *Philosophical Mercury*, without which they can do nothing.

Line 604. Proteus; Lat. Gr. i. e. The first; being esteemed the first of the Gods: therefore called old. The first Principle of all Things. A Sea God, who attended the Sea Calves, and could change himself in various Shapes. Here, a Chymical Process with many Transformations, in order to extract Gold out of any Matter, the Foundation whereof is Mercury; because of the Multiplicity of its Changes and outward Forms. The Poet useth this Word, as the fittest Scoff upon the Alchymists; by a Fig. of Rhet.

Line 605. Drain'd, for Drained; Fr. Lat. Drawn off, as Water by a Sink. Here, purified by the Force of their Fire.

Limbeck,

Book III. MILTON's *Paradise Lost*. 289

Limbeck, or *Alembeck*; *Arab.* *A Pipe*. *A Chymic. T.*
A Still or Vessel used in *Distillation*.

Line 607. *Elixir*; *Arab.* i. e. *The Strength*: Being the *strongest* and most powerful *Tincture Cordial*, that restoreth Health and Strength to decay'd Nature. The Grand *Elixir* and the *Philosophers Stone* denote the same Thing in *Alchemy*.

Line 609. *Arch-Chymick*; *Gr.* i. e. *The chief and grand Operator* in Nature; the Sun, who produceth so many precious *Vegetables, Fruits, Metals, Minerals*, out of the Earth, by the powerful Influence of his Rays darted upon it. See B. II. N. 518.

Line 614. *Undazzled*; *Dut. O. E. Milt.* i. e. *Not dazzled*, or made giddy: i. e. His Eyes were not hurt by so much new and glorious Lights.

Line 617. *Calumniate*; *Lat.* *An Astron. T.* i. e. *To rise up to the Top* of any Thing. Here, Ascend to the highest Point of the Heavens. When the Sun *calumniates*, it is Mid-day; then there is no Shadow to them that are near to, and under the *Equator*

Equator; *Lat.* i. e. *One that makes equal*. *A Geog. T.* A great Circle equidistant from the two Poles, dividing the Earth into two equal Parts, North and South. Some call it the *Equinoctial Line*; because when the Sun is perpendicular over this Circle, the Days and Nights are equal in all Parts of the Earth: And our Sallors, the *Line*; because it is the chief of all the Lines supposed in the *Terrestrial Globe*.

Line 620. *Visual*; *Lat. Milt.* for *Visible*; clear, quick, sharp-sighted.

Line 623. *John*; *Heb. Jechanan*; i. e. *Gracious*. A proper Name of Men among the Jews, mentioned 1 Chron. 12. 12. Jer. 41. 11. John the Baptist, John the Apostle, John Mark, &c. Here, the Apostle and Author of the Book of the

Revelation, who saw an Angel in the Sun. Chap. 19. 17.

Line 625. Tiar, or Tiara; . Lat. Gr. from the Pers. i. e. A round Cap; an Ornament of Coronets and Ribands, which the Emperors of Persia, and Priests of old in the Eastern Countries, used to wear; a Diadem. See B. IV. N. 90. Here, the Rays of Glory, that reflected from that Angel's Head in the Vision, as a glorious Crown; by a Fig. of Rhet.

Line 627. Fledge, for Fledged; Dut. O. E. A T. of Hawking. Covered with Feathers.

Line 634. Casts; i. e. Satan moves his Eyes round about every where; or considers how he is to do now; as Men do in their Doubts and Fears, by a Fig. of Rhet.

Line 636. Stripling; Sax. O. E. from the Lat. i. e. Tripping and Dancing; little, young. Here, a young Angel; by a Fig. of Rhet. OBS. Our Poet sets Satan out now as a slim, youthful Angel, counterfeiting the more Innocency, and transformed into an Angel of Light; from the Words of St. Paul, 2 Cor. 11. 14.

Line 642. Plume; Fr. Lat. Pluma, a Feather. A T. of Herald. A Crown. Here, made up of many Feathers of divers Colours, for the greater Lustre and Ornament of great Persons.

Line 643. Succinct; Fr. Sp. Ital. from the Lat. Girt or tuck'd up, as a Man prepared for a Journey: Because all the Eastern Nations wear long Robes, which are not fit for Travelling; the Old Romans finding it so, began first to use short ones, which Custom is used over all Europe to this Time.

Line 648. Uriel; Heb. i. e. The Light of God. Milton, from the Sense of his Name very properly imagines this Angel to be the President of the Sun: For the Antients thought that all the
Sup-

Book III. MILTON'S *Paradise Lost*. 291.

Superior Orbs were governed by some Divine *Intelligence*, which moved them to worship those *Orbs*. See B. I. N. 323. And makes him to be one of the seven *Arch-Angels* of the *Presence*; which seems to be taken from *Zech.* 4. 10, &c. not from *Tobit* 12. 15. For that *Number* mentioned there is an *Apocryphal Story*. However, this *Name* is not found in *Holy Scripture*, but in the *Apocrypha*, 2 *Esdra*s, Ch. 4. 1, 36.

Line 653. Accosts; *Fr. O. E.* Approaches, draws near to, bespeaks to one.

Line 657. Interpreter; *Lat.* An Expounder, Explainer or a Translator of one Language into another. Here, *Uriel*, one of the seven *Arch-Angels*, and the first *Interpreter*, that brings God's great *Authentic Will thro' the highest Heavens*; where all other *Angels* attend thy *Embassy*.

Line 681. So spoke. Here is another *Digression*, with an elegant Character of *Hypocrisy* or *Dis-simulation*.

Dissembler; *Fr.* from the *Lat.* i. e. One unlike to what he pretends to; one that makes as tho' that were real, which is not so; a Feigner, a Pretender, a Cheat; by a *Fig. of Rhet.*

Line 683. Hypocrisy; *Lat.* from the *Gr.* i. e. An Under-judgment, Dis-simulation, counterfeit Goodness, or putting on a Character which is none of his own; the seeming to be what he is not; like *Actors* on a *Stage*, who put on a Character better than they deserve.

Line 690. Regent; *Fr. Lat.* A Ruler, Governor. Here, a Deputy *Angel*, whose supposed Office is to govern the *Sun*. Here, *Uriel*.

Impostor; q. *Imposer*; *Fr. Ital. Lat.* A Cheat, a Deceiver, a Pretender to Goodness and Truth. Here, *Satan*; by a *Fig. of Rhet.* *Fraudulent Impostor*; i. e. A grand or very notorious Cheat, by a *Fig. of Rhet.*

292 A COMMENTARY on Book III.

Line 694. Fair; Sax. Sued. O. E. Clear, beautiful. Here, Just, pure, holy. OBS. Here is Uriel's Speech to Satan; and it contains a beautiful, but short Account of the whole Creation, whereof he had been an Eye-Witness for the most part. And this is another Digression from the main Subject, tho' it makes Way for it, and is an Ornament thereto.

Line 711. Rul'd, for Ruled; contracted from the Lat. i. e. To regulate; to govern, to manage. Here, the Chaos became submissive and obedient to the Command of the great Creator.

Line 714. Quarters; Fr. from the Lat. i. e. The fourth Part. A Milit. T. Lodgings for Soldiers. Here, the Separations or distinct Places assigned by God, for the four Elements at the Creation.

Line 716. Quintessence; Lat. i. e. The Fifth Essence. A Philos. T. The purest and most rectify'd Spirit of a Thing. Here, the purest Ether, Fire, or Celestial Spirit flew highest.

Line 718. Orbicular, for Orbicularly, by a Fig. of Gram. Fr. from the Lat. i. e. Round like an Orb, Globe or Ball. Here, the Fire or pure Ether mov'd round in its own Orb or Circle, above the material or gross Bodies. See B. I. N. 287. Read, And turned the innumerable Stars round about.

Line 721. Circuit; Fr. Lat. i. e. A Compass; a going round in Form of a Circle. Here, the other Elements encompassed the Worlds round about, as the Wall doth a City.

Line 725. Hemisphere; Lat. Gr. i. e. The Half of a Sphere or Globe. One Half of the Heavens that is visible to us.

Line 726. Invade; Fr. Lat. i. e. To go into a Thing. A Milit. T. To attack, set upon, or seize another's Country by Violence; i. e. Darkness would cover this Side of our Firmament, were it not for the Reflexion of the Moon, that enlightens it. Neigh-

Book III. MILTON's *Paradise Lost*. 293,

Neighbouring ; *Sax*, i. e. *A nigh Inhabitant* ; near next ; because the *Moon* is the *Planet* next to our *World* ; tho' it be 33 Millions of Leagues distant from the *Earth*, and sixty times less.

Line 730. Triforme ; *Lat.* i. e. *Having a three-fold Form, Face, or Shape* ; i. e. The *Moon* hath three different *Appearances* to us, viz. in her *Increasing, Full, and Decreasing*. See *Horace*, as to this Epithet.

Line 732. Dominions ; *Fr. Lat. Governments, Rules*. Here, the feeble *Shining* of the *Moon* in her *Monthly Courses* of 28 Days. Read, *Checks the Night in her pale Dominions* ; i. e. The *Moon* prevents the *Darkness* of the *Night*, when she shines upon the *Earth*.

Checks ; *Fr. Dut.* i. e. *To tame* ; from the *Gr.* i. e. *To injure* ; to curb, to restrain ; i. e. The *Moon* by her *Light*, tho' *pale*, hinders the *Encroachment* of *Night* upon the *Earth*.

Line 735. Me mine requires ; i. e. My Office requires me to stay here, in the *Sun*,

Line 736. Thus said. Now the *Poet* returns to his *Subject*, wherewith he ends this *Book*.

Line 738. Reverence ; *Fr. Sp. Lat.* i. e. *Fear* ; a submissive Behaviour towards Superiors, Respect, Honour paid to one. Read, *Where none of the holy Angels neglect due Honour and Reverence to one another*.

Line 740. Ecliptick, of Eclipse ; *Lat. Gr.* A Defect of *Light*. An *Astron. T.* A great wide Circle in the *Heavens*, extending between the two *Tropicks*, cross the *Equator* ; wherein the *Sun* moves thro' the 12 *Signs* of the *Zodiac* in his yearly *Course* ; and there the *Eclipses* do happen.

Line 742. Niphates ; *Lat. Gr.* i. e. *Snowy* ; because it is generally covered with *Snow*. It

294. A COMMENTARY on Book III.

is a very high Mountain, part of Mount *Taurus*, between *Armenia* and *Mesopotamia*, not far from *Paradise*, and the Source of *Euphrates* and *Tygris*. Here, the *Poet* feigns *Satan* to have lighted first upon the Earth; after his long, troublesome and dreadful Passage.

☞ GEN. OBS. In this *Book* there is not so much of the antient Languages, Arts and Sciences, as in the two former. But the most sublime Mysteries of the tremendous *Trinity* of the *Creation*, the Fall of *Angels* and *Men*, *Free Will*, *Predestination*, and *Man's Redemption*, are more beautifully, clearly and briefly discovered, than has been done by other *Poets*, *Divines* and *Philosophers*, in many thousand Volumes, written upon those Subjects: It gives the Readers noble and exalted Ideas of the *Deity*, &c. *Satan's Travels thro' the Abyss*, the new *Creation*, and the *Paradise of Fools*, are Proofs of the *Poet's* Superlative Imagination, Wit, Learning and Eloquence.

The End of the Commentary on the Third Book.



A . . . B O O K I V.

Line 1. *O For.* Our *Divine Poet* judiciously introduces this *Book* in Imitation of *St. John*, who in a *Vision* saw *Satan* descending to the *Earth*, *Rev.* 12. 12.

Line 2. *Apocalypse*; *Lat. Gr.* i. e. A *Revelation* or *Discovery* of hidden Mysteries. This is the Name of the last *Book* of our *Sacred Canon*; dictated by *Jesus Christ*, and written by *St. John*

Book IV. MILTON's *Paradise Lost*. 295


John, who was an *Apostle*, *Evangelist*, and *Prophet*; for the great Benefit of the Church to the End of Time. As the Book of *Daniel* was a Prophecy of the State of the *Jewish Church*, from the *Babylonish Captivity*, to the coming of the *Messias*, for 490 Years; so this contains *Predictions* of the various *Heresies*, *Persecutions*, *Mercies*, and *Judgments*, that should befall the Church of *Christ*, from that Time, to the last *Advent* of our *Lord*: And we have seen them almost all very exactly accomplished.

Line 3. Dragon; *Sax. Fr. Sp. Lat. Gr. i. e. Sharp-sighted*; watchful, and causing Pain. A dreadful and venomous Serpent, with great Eyes, a narrow Mouth, and very quick Sight. It differs only from other *Serpents* in this, that it is an old, large and over-grown one: The Prophet *Daniel* slew a very voracious one at *Babylon*; *Alexander the Great* saw one in *India*, that was sixty Cubits long, with three Rows of Teeth in each Jaw; and some have been 120 Foot long, others sixty Cubits long. The *Old Egyptians* made it the Emblem of a valiant and prudent King, who watches over his People for their *Safety* and *Prosperity*: Therefore the Emperor of *China* hath two *Dragons* upon his Ensign. Queen *Elizabeth* chose a *Dragon* and a *Lion* for the Support of her *Coat of Arms*; the one being noted for *Vigilance*, and the other for his *Fortitude* and *Valour*. It is the chief Order of Knighthood in *Hungary*. Here, *Satan* with the *Pagan Roman Emperors*, his Instruments, in devouring the *Primitive Christians* for the Space of 300 Years; by a *Fig. of Rhet.*

Line 17. Recoils; *Fr. Ital. i. e. To go backward*. A *Milit. T.* To run or fly back as a Cannon doth when fired. This Motion is caused by the Force of the Fire seeking a Vent to fly out; which


which drives the Gun back, and the Powder and Ball forwards ; which generally recoils ten or twelve Foot.

Line 30. Meridian; Lat. i. e. Of the Mid-day.
An Astron. T. Noon-tide, Noon or Mid-day.
 Here, the Sun in the highest *Altitude* or Height, as towering upon high ; by a *Fig. of Rhet.*

Line 32. O thou. Here is *Satan's* supposed Soliloquy, expressing all the *Guilt, Anger, Fear, Envy, Malice, and Despair* of a Devil.  *OBS.* Mr. *Addison* thinks this is the finest Speech ascribed to *Satan* in the whole Poem. And the *Poet* makes *Satan* address the *Sun*, by a fine *Fig. of Rhet.*

Line 50. 'Sdain'd, for Disdain'd ; by a Fig. of Gram. Poet. Ital. from the Lat. Despised, contemned, slighted.

Line 87. Abide ; O. E. Here, I suffer, sustain or endure. I pay dearly for that so vain Boasting.

Line 90. Diadem ; Fr. Ital. Sp. Lat. from the Gr. i. e. Binding about. What the *Syrians* call *Mitra*, the *Greeks* named *Diadema*, and the *Latins* *Vitta*, says *Scaliger*. A white Fillet or Scarf, like the *Turkish* Turbant ; wherewith the antient Princes of *Persia*, and the *Priests* also, tied a Crown round about their Heads : A King's Crown.  *OBS.* *Alexander the Great* brought the Use of it first into *Europe*, as *Justin* reports. *Cæsar* and *Caligula* refused it ; but *Aurelian* was the first *Roman Emperor* that wore a *Diadem*. See B. III. N. 625. Here, *Satan's* supposed *Ensign of Royalty* ; by a *Fig. of Rhet.*

Line 102. Intermisſion ; Fr. Lat. i. e. A Breaking or Leaving off for a while, Discontinuance, Ceasing,
 read thus, So I ſhould acquire a ſhort Reſt or Abatement of my preſent Torments moſt dearly.

Line 114. Dimm'd ; Sax. O. E. rendered Dim or Dark, i. e. Satan's devilish Paſſions took off that
 Disguise

Book IV. MILTON's *Paradise Lost*. 297.

Disguise, which he put on before *Uriel*, and discovered himself to be a mere *Dévil* indeed.

Line 117. Counterfeit; *Fr.* from the *Lat.* properly a false Coin; Here, an *Impostor*, a Cheat, an *Angel* in Disguise, by a *Fig. of Rhet.* Read, *And discovers him to be a Counterfeit, if any Angel saw him.*

Line 126. Assyrian Mount; Here, *Niphates*, by a *Fig. of Rhet.* See B. III. N. 742.

Line 128. Gestures; *Fr. Lat.* Behaviours, Carriages of Persons; read, *He (Uriel) marked Satan's fierce Gesture, and mad Demeanor*, which denote the same Thing, by a *Fig. of Rhet.*

Line 132. Where; Here is an excellent *Description* of *Paradise* in a *Multitude* of its Ornaments, which the *Poet* frequently touches; because it is the *Grand Seat of Action* in the *Poem*,

Line 134. Mound, from *Mons, Fr. Lat.* i. e. a *Mount*; or contracted from *Monumentum*, or *Brit.* i. e. a *Stone*, an *Hedge*, *Bank*, *Fence* or *Rampart*, which God had placed round the *Garden of Eden*, by a *Fig. of Rhet.*

Champaign, or Champagne; *Fr.* from the *Lat.* A large Plain, or an open Field.

Line 135. Hairy; belonging to *Hair, Sax. Dut.* A small Excrement on the *Skins* of all *Animals* on the *Earth*. Here, shaggy, covered with *Trees, Greens* and *Leaves*, by a *Fig. of Rhet.*

Line 139. Cedar; *Fr. Lat.* from the *Gr.* A very large, thick, and tall *Tree*, with small and slender *Leaves*. It is always green, never decays, and is detestable to *Worms*; because of its bitter *Sap*; the *Antients* anointed their *Books* with it, to keep them from being *Worm-eaten*; My Lord *Bacon* thinks the *Wood* of it lasts 1000 *Years* sound. It grows chiefly on *M. Lebanon*, and in the *Woods* of *America*, was much in *Esteem* of *Old*, and highly celebrated in *Scripture*, but now are very much decreased. See B. I. N. 447.
Fir;

Fir; *Teut. Sax. Gr. i. e. Fire*; because it is very apt to take *Fire*, from the *Resin* in it; a tall Tree.

Palm; *Fr. Brit. Teut. Ital. Sp. Dut. Lat.* from the *Gr. i. e. The Hand expanded*; because its Leaves resembles the *Palm* of a Man's Hand. The *Palm* or *Date Tree*. It was used of old as a Sign of *Victory* and *Victory* itself: Because the more it is oppressed, the more it riseth and spreadeth.

The *Palm* was used in the *Service* of God. *Lev. 23. 40.* And is said to be worn in *Paradise* itself. *Rev. 7. 9.* by a *Fig. of Rhet.* It was also the Sign and Reward of *Victory* in all the *Grecian Games*. The Antients honoured victorious Princes with spreading of *Palms* and *Flowers* before them, in their *Triumphs*. The Jews received *Alexander the Great*, and our Redeemer, and they of *Crimona*, *Vitellius*, in this Fashion. See *Jer. 10. 5.*

Line 140. *Sylvan*; *Lat.* from the *Gr.* belonging to a Wood, woody. See N. 707.

Scene; *Fr. Lat. Gr. i. e. A Shade*; The Fore-part of a Theatre. Here, a Bower, a Shade of these Trees; by a *Fig. of Rhet.*

Line 143. *Verduous*; *Fr.* from the *Lat. i. e. Green, springing*. Here, the green Inclosure and Banks of *Paradise*, naturally made by these Trees, which were like a Wall about it.

Line 151. *Humid*; *Fr. Ital. Span. Lat. Moist, wet. Humid Bow, i. e. The Rainbow*: because it is the Sign and Attendant of Rain and Moisture, by a *Fig. of Rhet.*

Line 161. *Mozambic, Mozambica*, and the French call it *Mozambique*. *Ethiop.* A little Island with a chief City built upon a River of the same Name, upon the East Coast of *Africa*, belonging to *Zanguebar*, 270 Miles from *Madagascar* to the West. It is barren and unhealthful, but populous: because of the great Trade with the *Portuguese*, who possess it now.

Line

Book IV. MILTON's *Paradise Lost*. 299

Line 162. Sabean, of Saba ; from Seba or Saba, the Son of Chus, the 6th Son of Cham, Gen. 10. 7. Saba is the chief City of Arabia the Happy, now Zibit, and by a Fig. of Rhet. all the Happy Arabia : where there is a great Store of Cinnamon, Cassia, Frankincense, Myrrh and other sweet Spices. Ocean. Here, the God of the Sea, whom the Poets feigned to be the eldest of all the Gods, and before the Dry Land. Therefore the Epithet Old is proper here. See B. II. N. 892.

Line 168. Asmodeus; Heb. i. e. A Destroyer or Fire. A Prince of Devils among the Rabbies. Gittim. Fol. 68. 1. An evil Spirit, who is said to have haunted the House of Raguel; to be in Love with his Daughter Sarah, and to have destroyed seven Husbands in the first Night of their Marriage, Tob. 3. 8. 17. He is the supposed Executioner of Divine Justice.

Fume; Lat. A Smoak, a Smell. Here, the Stench which Tobias made of the Heart and Liver of a Fish, by the Direction of his Guardian Angel, which drove this Devil many thousand Miles off into Egypt, and there bound him fast. ☞ OBS. Hence, I suppose, rose that foolish Opinion of the Vulgar, about conjuring evil Spirits into the Red Sea, Tobit 8. 3.

Line 169. Enamour'd, for Enamoured; Fr. Lat. i. e. Deeply in Love, in Amours. This lustful Devil was so much in Love with Sarah, that he slew seven Husbands wedded to her, Tobit 7. 11. See B. I. N. 449.

Spouse; Fr. from the Lat. i. e. Betrothed. A Bridegroom or married Man; and also a Bride, a Wife. Here, Sarah the Daughter of Raguel, by a Fig. of Rhet.

Line 170. Tobit; Heb. i. e. Good. Tobit's Son, is Tobias, by a Fig. of Rhet.

Line 171. *Media*; Heb. from *Madai* the Son of *Japhet*, Gen. 10. 2. i. e. *A Measure*: because he was of a large *Stature*. A large Country and antient Kingdom in *Asia*, on the North of *Persia*, near *Georgia*, and upon the *Caspian Sea*, having *Armenia* and *Assyria* on the West. It was once Mistress of the *Eastern Monarchy* of the *Medes*, for 317 Years, but soon fell into the *Persians*; then became subject to the *Turks*. Now *Servan* or *Shirvan*.

Line 175. *Brake*, (in the late Editions it is *Breake*, but wrong) Sax. O. E. A Cluster of Bushes, a Bush. Here, any Fruit Stalk, that is easily broken, by a Fig. of *Rhet.*

Line 179. *Arch-Fellon*; Sax. from the Lat. and Gr. i. e. A cruel or deceiving Villain. A grand Malefactor, Thief or Deceiver. Here, *Satan*, by a Fig. of *Rhet.*

Line 181. *Bound*; Fr. A Leap, a Jump; and also the Bounds or Limits of a Field. Here it is used in both Senses; with a Pun on the resembling Words.

Line 183. *Prowling*; Fr. *Preying*, ravenous. Here, *Satan* is compared to an arrant Thief, a preying Wolf, an House-Breaker, a Cormorant, &c. which declare his malicious devouring Temper.

Line 186. *Hurdled*, of *Hurdle*; Sax. A Frame of *Hazel-Rods* wattled or platted together, to make Sheep-Folds, Grates and Inclosures.

Cotes; Sax. Dut. Sheep-Folds. Hence, comes our Words *Cott* and *Cottage*, a poor Man's Habitation, by a Fig. of *Rhet.*

Line 193. *Hirelings*; from *Hire*. Sax. Dut. O. E. The Price or Wages of a Thing hired, *Hired Servants*. Here, covetous and wicked Priests and Preachers of the Gospel, who ran without *Christ's Commission*; and seek not the *Glory* of *God*, nor the *Good* of the *People*, but their own worldly

Book IV. MILTON'S *Paradise Lost*. 301

worldly Lucre and Benefit. See John 10. 12. 13.
Line 196. *Cormorant*, from *Corvus Marinus*; *Lat.*
i. e. A *Sea-Crow*. The *Chaldeans* call it *Shale-*
nana, i. e. The *Fish-hunter*. A ravenous Sea-Fowl
Line 211. *Auran*, *Haran*, or *Charran*; *Heb.* i. e.
Wrath. The chief City of *Mesopotamia*, whi-
ther *Abraham* fled from the *Wrath* of God: be-
cause of the *Idolatry* of the *Chaldeans*, and also
dwelt for a Time, *Gen.* 11. 31. *Acts* 7. 4. *Ja-*
cob went to it afterwards for fear of *Esau's*
Wrath, *Gen.* 29. which giveth Name to a large
Country upon the River *Tigris*. It is called also
Aram and *Aramia*; from *Aram* the Son of *Sem*,
i. e. *Mighty*; and is what we call *Syria*. This
City is 440 Miles Northward from *Jerusalem*;
now called *Ophea*. It is eleven Day's Journey
from *Nineve*; populous, and hath a good Trade.
Line 212. *Selucia*; *Lat. Gr.* i. e. A *Glaring Light*.
Another famous City of *Mesopotamia*, called also
Calne in the *Land of Shinaz*, *Gen.* 10. 10. *Coche*,
then *Alexandria*; because it was rebuilt by *Alex-*
ander the Great; afterwards repaired by *Antiochus*
King of *Syria*, who called it *Seleucia* in Memory
of his Father *Seleucus*, *Gr.* i. e. *Glorious*. It is
forty Miles from *Old Babylon* upon the Conflu-
ence of the *Euphrates* and the *Tygris*; the *Turks*
possess it now, and call it *Bachda* or *Bagdad*.
☞ *OBS.* Great Men erected Cities to perpetuate
their Names; thus *Alexander* the Great built above
Seventy; and one to the Honour of his *Horse*,
called *Bucephalus*; and *Seleucus* founded sixteen
Cities in Memory of his Father *Antiochus*, six
to the Memory of his Mother, three called *Apa-*
mea, to the Remembrance of his Mother, and
nine called *Seleucia*, to commemorate himself.
Line 213. *Eden*; Many Places are called *Paradise*
and *Eden*, from the old ones: This *Eden* is an
Island in the River *Tigris*, where the *Edenites*
D d in-

inhabited. See B. I. N. 4. These People were destroyed by Sennacherib, 2 Kings 19. 12.

Line 214. *Teleffar*, and *Elassar*, Heb. i. e. A Fort or Rampart of the Assyrians. A Country upon the Borders of Assyria, wherein the Edenites were garrisoned to guard Babylon, from the Incroachments of the Assyrians, Isa. 37. 12. *Ezek.* 27. 23. Between these Places the true Eden and Paradise were situated. Vid. Huet. de Situ Paradisi.

Line 220. *Vegetable Gold*. Lat. i. e. Gold growing in the Earth, in the Manner of Plants, Herbs, &c.

Line 224. *Shaggy*; Sax. Hairy and rough. Here, covered with Shrubs, Plants, Flowers, resembling Hairs upon Beasts. See N. 135.

Line 225. *Ingulf'd*, for *Ingulfed* or *Ingulpht*, q. In a Gulf; Fr. Ital. Span. Lat. Gr. i. e. In a Bosom. Milt. Swallowed up in a deep Place under Ground, as many Rivers do. See B. I. N. 52.

Line 228. *Porous*; Full of Pores; Lat. Gr. i. e. Passages. An Anat. T. Pores are very small Holes in the Skins of Men, Beasts, Vegetables, Minerals, and every Thing else, not discernable by the naked Eye, thro' which the Sweat, Juice, Nourishment, &c. are received and discharged; And without those Pores we could not live: for according to Physicians, we discharge much more by them, than by any other Way. Here, the Water of the Euphrates, which ran thro' the Pores or Veins of the Earth, as the Poet supposes, by a Fig. of Rhet.

Line 231. *Glade*; Sax. O. E. from the Gr. i. e. A Bough. An easy Passage or Way made thro' a Wood, by cutting down the Trees, i. e. The River had cut a Way down that Hill in Paradise.

Line 237. *Crisped*; Lat. Curled, frizled, wrinkled; As Water appears upon the Surface, by the Winds and Stones.

Line 239. *Mazy*; Sax. full of Mazes or Turnings, and

Book IV. MILTON'S *Paradise Lost*. 303

and Windings, as Rivers do. See B. II. N. 561.
Line 240. Nectar; Heb. i. e. *Sweet smelling* or Gr.
i. e. *Not killing*: because whosoever drank of it,
could not be killed, but became *Immortal*. A
most pleasant Liquor, feigned to be the *Drink* of
the *Gods*, as *Ambrosia* was their supposed Meat.
By these the *Gentiles* kept up the Memory of the
Tree of Life. Here, the comforting Water of
the *Euphrates*, which refreshed the *Flowers*, &c.
in *Paradise*.

Line 242. Boon; O. Fr. from the Lat. *Bonus*. Good,
Liberal. Read, *Boon-Nature*, i. e. Bountiful Nature.

Line 245. Imbroun'd; Sax. Teut. Ital. Fr. Milt.
Made *brown* or *dark*, like ripe Corn, Fruits,
and Leaves, at the Harvest.

Line 252. Lawns; Fr. Span. Large, rude Plains
in Parks, or between two Woods, but not cul-
tivated.

Line 254. Lap; Sax. or from the Gr. i. e. *To re-
ceive*. The *Lappet* of a Garment. Here, the
Border or *Edge* of a *Valley*, by a *Fig. of Rhet.*

Line 255. Irriguous; Lat. i. e. *Not stiff*; Well
watered, abounding in Water or Springs.

Line 258. Mantling; Fr. from the Lat. Cover-
ing, overspreading, as with a *Mantle* or Cloak.
A fit *Epithet* for the *Vine*.

Line 260. Luxuriant; Lat. Wanton. Here, grow-
ing rank, full and large; by a *Fig. of Rhet.*

Line 262. Fringed, from *Fringe*; Sax. A Lace on
the Edge or Border of a Garment. *Mantling*,
fringed, &c. are beautiful *Epithets*, and *Figures*
of *Rhetoric*, for the spreading *Vines* and *Flowers*,
which covered and adorned all the *Places* about
Adam and *Eve*, as a *Mantle*, *Fringe* or *Lace* on
a Garment.

Myrtle; Fr. Teut. Dut. Lat. Gr. from the Heb. i. e.
Ointment, *Sweetness*: because of the *Sweetness*
of its Scent. The *Myrtle Tree* or Shrub, yield-

ing Berries of a sweet Odour : therefore it was consecrated to *Venus*. See Book V. N. 23.

Line 263. *Mirrou*, or *Mirror*; *Fr.* from the *Lat.* i. e. *To admire*. A Looking-Glass. At first the *Antients* made use of *polished Brass*; the Vulgar used to look into the *Sea* or any standing Water, *Exod.* 38. 8. *Job* 37. 18. *Virgil. Eclog.* 2. 25. Afterwards they invented *Glass* and *Crystal* for that Use.

Line 264. *Airs*; *Gr.* A T. of *Musick*. Gentle Gales or Breaths of the sweet *Air*. Here, *Musical Tunes*, the Notes of Birds in the Spring. The Word is doubled, to add the greater Force and Beauty, by a *Fig.* of *Rhet.*

Line 265. *Attune*; *Lat. Gr. Milt.* i. e. To join in Tune. Here, to put the *Trees* and *Leaves* into a regular and delightful Motion, which causeth a *whistling Tune* or Sound, by a *Fig.* of *Rhet.*

Line 266. *Pan*; *Lat. Gr.* i. e. *All, universal*, Nature itself in its general *Blossoms*, but no where finer, than in *Paradise*. The Universe, the *Sun*. *Pan* was God of the *Shepherds*, variously described by the Poets, attended with the *Graces*; i. e. the *Seasons* of the Year, and the *Hours*, i. e. the *Times*: but in Reality it was only an *Emblem* of Nature. *Virg. Eclog.* 2. Line 32, 33, 34.

Line 269. *Enna*; *Chal. Phœn.* i. e. A Garden and Fountain. *Enna* is the same as *Eden*, in the Language of the *Phœnicians*, which they borrowed from *Moses*. *Gen.* 2. 8. A most pleasant Field in the Heart of *Sicily*, abounding with Springs, Fruits and Flowers. There was a City, a Temple of *Ceres* and a fine Grove: And out of it *Pluto* stole and carried off *Proserpina* into Hell.

Proserpine; *Lat.* i. e. *Creeping out*. The Daughter of *Jupiter* and *Ceres*, ravished by *Pluto*. Her Mother *Ceres* went to *Hell* to get her released; but because she had tasted a *Pomegranate* in *Pluto's*

Book IV. MILTON's *Paradise Lost*. 305

to's Orchard, *Jupiter* could do no more, than give her Leave to accompany her six Months above; and *Pluto* six other Months below. Of the *Rape of Proserpina*, See *Pindar*. Ode I. This *Fable* hath nothing else in it, than that the *Corn, Fruits, &c.* lie six Months in the Ground, then creep out of it, and flourish six Months above it; and *Ceres* was an *Inventress* or *Improveress* of *Husbandry, &c.* The *Poets* make her the *Queen of Hell*. See *Virgil, &c.*

Line 270. *Dis*; contracted of *Dives*, *Lat.* i. e. *Rich*; the same as *Pluto* in the *Greek*; because *Gold, Silver* and other *Riches* come out of the *Bowels* of the *Earth*. The black *God of Hell* or the *Regions* below. ☞ *Obs.* *Pluto* was the first that taught the *Greeks* to bury their *Dead* in a decent *Manner*; and therefore they made him the supreme *Monarch* of all the *Dead*. And *Charon* (in old *Greek* signifies a *Ferry-man*) was a *Ferry-man* of Note at *Memphis*; therefore the *Poets* made him the *Transporter* of departed *Souls* into *Hell*.

Line 271. *Ceres*; *Lat.* i. e. yielding *Fruit*, growing: or *Heb. Geresb.* i. e. An *Ear* of *Corn*. The *Daughter* of *Saturn* and *Ops*, the *Mother* of *Proserpina*, and the *Inventress* of *Corn, Tillage, &c.* for which she was deified after *Death*.

Line 273. *Daphne*; *Lat. Gr.* i. e. A *Laurel*; the most pleasant *Suburbs* of *Antioch*; which is the *Capital* of *Syria*, well shaded with *Laurels*, adorned with *Rivers, Springs, Flowers, &c.*

Orontes; *Lat. Gr.* i. e. *Rapid*. The largest *River* in *Syria*, rising on *M. Lebanon*, washing many *Cities* in its *Course*; it runs by and thro' *Antioch* into the *Mediterranean Sea*. See *B. I. N.* 469.

Line 274. *Castalian*, of *Castalia*; *Arab.* i. e. A *purling Stream*. A fine *Spring* at the *Root* of *Parnassus*, sacred to the *Muses*: Because the

pleasant Sound of it gliding down that Hill, elevated the Imagination, was said to inspire the Poets of Old. Here is another of this Name by the Grove of *Daphne* at *Antioch*, which foretold *Hadrian's* Advancement to the *Empire*. *Milton* seems to mean this *Spring*.

Line 275. *Nyseian*, of *Nysa*; *Heb.* i. e. A Banner or Refuge. A City of *Arabia*, within the Isle of *Nysa*, upon the River *Triton*, where *Bacchus* was nursed, as they report. This *Fable* took its Original from that *History* related in *Exod.* 17. 15. where *Moses* built an Altar to *Jehovah Nissi*, *Heb.* i. e. The Lord is my Banner, upon the Victory over *Amalek*: For *Bacchus* is *Moses* among the *Heathens*. Hence *Bacchus* was called also *Dionysius*, i. e. God of *Nysa*, or the *Nysa* of *Bacchus*.

Line 276. *Triton*; *Arab.* i. e. A Pasture. A River in *Africa*, which issues out of the Lake *Triton* into the *Mediterranean Sea*, over-against the lesser *Syrtis*, and divides *Lybia* into two equal Parts. Now *Rio di Caps*.

Cham, or *Ham*; *Heb.* i. e. Heat or Blackness; the 3d and youngest Son of *Noah*. *Gen.* 9. 24. And *Jupiter* among the *Gentiles*. In the first Division of the *Earth*, *Syria*, *Arabia*, *Egypt*, and all *Africa* fell to his Share.

Line 277. *Ammon*, or *Hammon*; *Heb.* i. e. Heat. Another Name of *Cham*, whom the *Old Egyptians* and *Greeks* worshipped under this Denomination. His Temple and famous Oracle stood in *Cyrene*, on the West Side of *Egypt* and the Desarts of *Lybia*: Therefore our Poet calls him *Lybian Jove*. See B. II. N. 904.

Line 278. *Amalthea*; *Chald.* i. e. A Nurse; *Gr.* i. e. very rich or multiplying: Daughter of *Melissus*, King of *Crete*, a Mistress and Nurse of *Jupiter*, which fed him with Goat's Milk and Honey; and Mother of *Bacchus*. *Jupiter* gave her a Horn
of

Book IV. MILTON'S *Paradise Lost*. 307

of Plenty, which supplied every Thing. This *Fable* is taken from the Name of one of *Job's* three Daughters, called *Keren-Happuch*, Heb. The *Horn of Plenty*; whose Name the *LXX* translate, the *Horn of Amalthæa*. See *Job*. 42. 14.

Florid; Lat. i. e. *Flourishing*; youthful, gay, lusty, beautiful. Here an *Epithet* of *Bacchus*, who is always characterised as a Youth; because *Wine* drives away *Cares*, *Pains*, and troublesome *Thoughts*.

Line 279. *Bacchus*; Heb. *Barchus*, i. e. The Son of *Chus*. The Natural Son of *Jupiter* by *Amalthea*, (others say) by *Seneca*, which may be the same Woman, by a different Name; whom our Poet follows here. He first planted *Vines* and made *Wine*: Therefore he was esteemed the God of *Wine*. And because it administers *Vigour*, *Imagination*, *Wit* and *Elocution*, they made him also the God of the *Poets*; for they stand in need of all these *Perfections*. *Bacchus* is *Noah*. Gen. 9. 20. And also *Moses*, in the *Heathen Histories*.

Stepdame; from *Steif*. Dut. i. e. *Stiff* or *Cruel*; and *Dame*, Fr. from the Lat. i. e. A *Lady*; O. E. A *Step-mother*, a *Mother-in-Law*. Here, *Rhea*.

Line 280. *Abassin*, of *Abassinia*; from *Abasseni*; Arab. A *scattered People*; an antient People of *Arabia*, near *Sabæa*, of the Posterity of *Joktan*, who settled afterwards in *Ethiopia Superior*; and there erected a vast Empire of 26 or 30 distinct Kingdoms. The *Portuguese* discovered this Empire to the *Europeans*. A. D. 1500. And the *Dutch* call it the Country of *Prestor John*, from *Unchan Jahannan*, one of the *Emperors* of it, about A. D. 1200. The *Upper Ethiopia* upon the *Red Sea* and the *Persian Ocean*, on the East Side of *Africa*. The *Inhabitants* are all black, and for the most Part *Christians*.

Line 281. *Amara*, or *Ambura*, Heb. and *Ethiopic*. i. e. *Bitter*; for the latter has a near Resemblance to

to the former *Language* ; for Example, *Abinu* in the *Heb.* is *our Father* ; *Abana* in the *Ethiopic* is the same ; so they call their *Archbishop*. *Amara* is a Province under the *Equinoctial*, and one of the Kingdoms of *Abyssinia*, or *Upper Ethiopia*, almost in the Middle of it, on the South. There is a Mountain of the same Name, about 90 M. in Compass, a Day's Journey high, and encompassed with Rocks, with only one Entrance to it. On the Top are many beautiful *Palaces*, wherein the Emperor's Children are educated, and the younger *Sons* kept 'till they die, that they may not disturb the Government. It is a most fruitful and pleasant Country, therefore some of the Learned have placed *Paradise* there, and the *Source* of the *Nile* ; for what Reason I cannot see.

Line 282. *Ethiop*, for *Ethiopic Line* ; by a *Fig. of Gram.* The *Ethiopic Line* is the *Equinoctial Line* ; because this vast *Empire* lies directly under the *Line*, and is extremely hot. See B. 2. N. 641.

Line 284. *Wide* ; *Sax. Dut. Dan. Teut.* Large in Breadth and Length, i. e. That old *Opinion* is false, for the true *Paradise* is at a vast Distance from *Amara* ; it is in *Assyria* above 2000 Miles distant from this to the North.

Line 288. *Two*. ☞ *Obs.* Here is an incomparable Description of *Adam* and *Eve* together in the State of *Innocency*, and soon after their *Creation*.

Line 290. *Naked* ; *Sax. Dut. Gr.* from the *Heb.* *Pure, clean, innocent* ; unclothed. There is a *Nakedness* arising from *moral Purity*, spotless Innocence and Righteousness ; and there is a shameful *Nakedness*, coming from *Sin* and *Vice* ; whereof every one in his right Senses may be ashamed. Our first *Parents* had the first before their *Fall* ; because they thought no ill ; and the latter upon it. *Gen.* 2. 25. 3. 7. *Exod.* 32. 23. ☞ *Obs.*
The

Book IV. MILTON's *Paradise Lost*. 309

The Antients knew this so well, that *Plato* said, Men in the *golden Age* were all *Naked*.

Line 301. Hyacinthian, of Hyacinthus; Lat. Gr. i. e. A Violet of Cyntbia or Apollo; because when he slew his beloved Boy unawares, he cried out, Hai, Hai. i. e. Alas! Alas! and out of his Blood that was spilt, a Flower of that Colour started up, to which he gave that Name, as Ovid tells the Tale, Met. lib. 10. It flowers in April.

Line 303. Clustring, from Cluster or Clutter; Sax. Dut. from the Lat. i. e. Close; because Grapes grow close together, i. e. Adam's Hair hangs stately down, curling in Clusters like a Bunch of Grapes; and Raven-black, as to its Colour.

Line 305. Tresses; Fr. Locks of Hair hanging down loosely. Here, Eve's bright yellow Hair, reckoned a Beauty among the Antients. See Homer.

Line 307. Tendrils; Lat. i. e. Creeping upwards or holding fast; the little tender curling Shoots or Sprigs of the Branches of a Vine, that lay hold of Things near to support them.

Line 325. Tuft; Fr. Dut. Teut. O. E. A Lock of Hair, a Grove or Thicket of Trees. Here, a Grove, Bower or Shade of Trees.


Line 329. Zephir for Zephyrus; Lat. from the Gr. Breathing Life; the West Wind, because it is of an enlivening, quickening and refreshing Nature; especially in hot Countries.

Line 332. Nectarine, of Nectar. See N. 240. Here most sweet, delicious and comforting Fruits. Compliant; Fr. Lat. Yielding, willing, agreeing, hanging down and loaded with Fruits.

Line 334. Damask'd, for Damasked; Fr. O. E. Heb. Sprinkled over with sweet scented Flowers, like those that abound about Damascus.

Line 336. Brimming-stream, i. e. Adam and Eve drank Cups of Liquor full to the Brim, by a Fig. of Rhet. OBS. This we call a Bumper, Fr.

au bon pere, i. e. A Health to the good Father, or the Pope; which the Cardinals drank in full Cups, in Token of their good Will, and for their own Refreshment, after having sat long with him in the Conclave about the Affairs of the Church and State.

Line 340. *Frisking*; Fr. i. e. Leaping, skipping briskly and nimbly.  Obs. Here the Poet brings the Beasts about our first Parents, to pay their Homage to them; and to shew their peaceable Nature, by Way of a Digression. Is. 11. 6.

Line 343. *Ramp'd*, for *Ramped*; A T. of Herald. Fr. i. e. The Lion did rave and jump about, or stood upright upon his two hinder Legs. Hence, the *Lion Rampant* is a Term of Heraldry.

Line 344. *Bears*; Sax. Dut. Goth. Teut. from the Gr. i. e. *Hairy*; wild Beasts very rough, resembling an Hog, but larger, sluggish, sleepy and indolent: The Female goes with young not 40 Days. They are found in *Lapland* and the Northern cold Countries of *Europe* and *America* in Abundance.

Tigers; Lat. Gr. from the *Armenian*; i. e. An Arrow: Because of their excessive *Swiftness*; Beasts of Prey, very wild, fierce, exceeding ravenous, and of a prodigious *Swiftness*; somewhat like a *Lioness*, with a short Neck and much spotted all over; they are most frequent in *Hircania*, and can't bear the Beat of a Drum.

Ounces; Lat. and Gr. *Lynx*; i. e. Sight or Light; because they are very quick-sighted. Most cruel and ravenous wild Beasts in *Africa*, of the Nature of a *Wolf*, having many Spots like a *Deer*, as big as a *Mastiff Dog*. It is said they are engender'd between a *Wolf* and a *Stag*.

Pards, Vulg. *Leopards*; Gr. from the *Heb.* i. e. Spotted like the Flowers in a Garden; *Libards*, Male Panthers: It is said that they are engender'd of a *Panther* and a *Lioness*.

Line 345. *Gambol'd*, for *Gamboled*; from *Game*; Fr.

Book IV. MILTON's *Paradise Lost*. 311

Fr. Sax. Made. Game, Sport and Tricks before Adam and Eve.

Elephant; *Fr. Span. Ital. Dut. Brit. Lat. Gr. i. e. Watery*; because it engenders in *Marshes*; from the *Heb. Eleph*, i. e. *An Ox*; because of the Vastness of its *Body*; and therefore the *Poet* calls it *Unweildy*. The hugest of all terrestrial Animals: Some of them are 13 and 14 Foot high, and seven broad; yet the meekest, most prudent and teachable of all Creatures, and lives to the Age of 100, 120, and 200 Years. It is bred in the hot Countries; the largest are in *India*: It is of a mouse-colour, will drink fourteen Gallons of Water or Wine at once; was much used in War among all the Antients, and is so still among the *Indians*. That the *Elephant* hath no Joint is a vulgar Error; it goes two Years with its young. In *Manomotapa* 5000 of them are killed in a Year, for their Teeth: There is a vast Trade of *Elephants Teeth*, in *Guinea*, and other Sea-Ports in *Africa*. See *Behemoth*, B. VII. N. 471.

Line 346. Wreath'd, for *Wreathed*; *Sax. O. E.* Twisted or twined about, as the *Elephant* does his *Trunk*.

Line 347. Lithe; *Sax. O. E.* Supple, pliable, quick, limber. A fit *Epithet* for the Snout of an *Elephant*.

Proboscis; *Lat. Gr. i. e. The Feeder*. The Trunk of an *Elephant*, wherewith it feeds itself, and does all his Actions: Therefore some call this Member, the *Hands* of the *Elephant*.

Line 348. Gordian, from *Gordius*; because he lived in a City called *Gordium*, *Gordium*, and *Gordieon*. *Pbrygian*. He was the Father of the famous *Midas*, and a poor Husbandman of *Pbrygia Major*, a Kingdom in the *Lesser Asia*, near the *Hellepont*. *Gordius* was made a King of it, by

by the Omen of an *Eagle*, sitting a long Time upon one of his Oxen at Plough: The *Phrygians*, advised by the Oracle of *Apollo*, made him their King; in Memory whereof he hung up the *Furniture* of his *Plough* and *Cart* in such intricate *Knots*, that it was very hard to undo them, in the Temple of *Jupiter*, in the City *Gordium*, which lies by the River *Sangarius*: An old Prediction pass'd thereon, that whosoever should untie them, should be Monarch of all *Asia*; thinking it was a Thing impossible. *Alexander* the Great attempted to undo them, but not performing it, he cut them with his Sword, and so eluded or fulfill'd the Prophecy. We use a Proverb from the *Gordian Knot*, to signify, *Something that is extremely difficult to be done*. Mr. *Richardson* misrepresents this Story: He says, the *Knot* was hung up in the Temple of *Apollo*; tho' *Q. Curtius* affirms, that it was placed in the Temple of *Jupiter* in *Gordium*. To these *Milton* compares the *Twists* of the *Serpent's Tail*, by a *Fig. of Rhet.*

Line 349. *Train*; *Fr.* from the *Lat.* i. e. *Drawing the Trail* of a Gown. Here, the *Tail* of a *Serpent*, by a *Fig. of Rhet.*

Line 352. *Ruminating*; *Lat.* i. e. *The Cud of Beasts*. Chewing the Cud, as *Cows* and other Cattle do, when they lie down; all which were allowed by the *Jewish Law*; to be eaten as *Clean Beasts*.

Line 354. *Scale*; *Lat.* Here, the upper Hemisphere of the Heavens, which seems to us to rise up at the Setting of the *Sun*, as the lighter *Scale* of a Weight; by a *Fig. of Rhet.*

Line 358. *O Hell*. *Satan's* supposed *Soliloquy*, on the View of *Adam* and *Eve*.

Line 389. *Melt*; *Teut. Sax. Dut.* Properly to make solid *Bodies* liquid or fluid. Here, moved

Book IV. MILTON's *Paradise Lost*. 313

into Pity and Compassion, by a *Fig. of Rhet.*

Line 396. Down. ☞ *Obs.* Here the *Poet* represents the various *Circumstances* of *Satan's* Contrivance of *Man's* Destruction, and that *Devils* can assume any *Form* and *Kind* of *Man* or *Beast* at *Pleasure*, for their wicked *Purposes*; to give the *Reader* better *Conceptions* of his *Malice*, *Craft*, and *Revenge*.

Line 402. Glare; *Fr.* from the *Lat.* A fierce, furious, and sparkling *Look*, like that of a *Lion*, and other wild *Beasts*.

Line 404. Fawns; *Fr.* *Deers*, young *Bucks* or *Does* of the first *Year*, a *Year* old.

Line 406. Couchant; *Fr.* A *T. of Herald.* Lying down close; i. e. *Satan* alters his wary or cunning *Watch*; by a *Fig. of Rhet.*

Line 408. When Adam. ☞ *Obs.* This *Sentence* is confused, and must be read thus, *When Adam, the first of all Men, turned himself to Eve, the first of all Women, and thus moved or began his first Speech; then all Ears, or every Creature that had Ears to hear, did move towards him to hear his new Speech.* An elegant *Græcism*.

Line 411. Sole. *Adam's* first supposed *Speech* to *Eve*.

Line 438. Prune; *Sax. Fr.* from the *Lat.* To make pure. A. *T. of Garden.* To trim *Trees*, *Flowers*, *Plants*, by cutting off the superfluous *Branches*.

Line 440. To whom. *Eve's* supposed *Answer*, very natural and well fitted to her *Sex*, and present *State* of *Happiness*.

Line 447. Præ-eminent, or Pre-eminent; *Fr. Ital. Lat.* i. e. To shew itself before and above others. Here, higher, more noble and excellent than I am. See *B. II. N. 6*.

Line 449. Sleep; *Sax. Dut. Teut.* from *Gr.* i. e. A *Comprehension*, or uniting of the *Body* and the *Senses* together, *Rest* taken by *Sleeping*: Also
E e Death,

Death, which is a near Resemblance thereof. Here, *Eve's* Arising from *Non-existence*, coming out of nothing at her *Creation*.

Line 461. Gleam ; *Sax. O. E.* from the *Lat.* A *Light* ; a warm Beam of the *Sun*, darting out after Showers of Rain. Here, the clear Surface of that *Water*, in which *Eve* saw herself by a Reflexion.

Line 478. Platan (in the *lat. Edit.* *Plantan*, which is wrong) *Gr. i. e. Broad* ; because the Leaves of it are very broad and spreading wide, which make a cool, refreshing, and welcome Shade in hot Countries ; the *Plane-Tree*. It grows very large and well spread in *Macedonia* ; the Body of it is of a clear green, smooth as Glass, very streight, and about 20 Foot high ; the Leaves are eight or ten Foot long, and four Foot broad ; and the Heart of it is a common Food in *South America*. See *Cockburn's Journey*.

Line 500. Juno ; *Lat. i. e. Help or Assistance*. An *Heathen Goddess*, the Sister and Wife of *Jupiter* ; she goes under various Names among the antient Poets. By this *Fable* they meant the *Air* and *Earth*, which came both out of one Womb, the *Chaos*. Here, the *Air* smiles on the *Earth* when it rains, and renders it fruitful.

Impregns, for *Impregnate* ; by a *Fig. of Gram. Fr. Lat. i. e. Makes big, or gets with Child*. Here, makes fruitful. The Meaning of this *Simile* is this : As the *Air* shines on the *Earth* in the Spring, so *Adam* then smiled on *Eve*, with his tender and warm Love.

Line 502. Kisses ; *Sax. Brit. Dut. Teut.* from the *Gr. Salutations* upon the Lips or Cheeks. They were used in the early Ages of the World, *Gen. 29. 11.* and brought into Fashion among the *Old Romans*, to discover if their *Women* drank Wine in the Morning. They also kissed their dying

Book IV. MILTON'S *Paradise Lost*. 315

dying Relations, to receive their *departing Souls*.

Line 503. *Leer* ; Teut. *Dan. Sax. O. E.* A Laugh, Mock, or Jeer. Read, *With an invidious and malicious Look.*

Line 504. *Askance*, or *Askaunt* ; Dut. *Sax. O. E.* Vulg. *Askew* ; side-ways, askint, to look awry or enviously at one.


Line 505. *Sight*. Here begins *Satan's* second supposed *Soliloquy*.

Line 506. *Imparadis'd*, for *Imparadised* ; *Milt.* from the *Heb.* i. e. *Seated* or *made happy in Paradise*.

Line 529. *Corner* ; Lat. *Cornu*, i. e. An *Horn* ; a Nook, an Angle in an House or Room, that jets out like an Horn. Here, every private *Place* in *Paradise*. Read, *I will leave no Place unsearched or not spied out.*

Line 540. *Aspect* ; Fr. Lat. i. e. A *Look*. An *Astron T.* The *Situation* or *Appearance* of the *Stars* and *Planets*, in *Opposition* to one another. Here, the bright *Countenance* or *Rays* of the *Setting Sun* was right over against the *East Side* of *Paradise*. See B. II. N. 301.

Line 549. *Gabriel* ; Heb. i. e. *The Strength or Might of God*. The *Arabs* call him *Jibrael*, and the *Tatars*, *Sabriel* : thro' *Ignorance* of the *Original*, and *Corruption* of their different *Tongues*. The *Rabbies* account him the *Minister* of *God's Mercies* ; and *Michael*, of his *Justice* : therefore they call him *Water*, and the *Latter*, *Fire*. He is employed in *Things* belonging to the *Messias* : for he was sent to *Daniel*, to *Zacharias* and to the *Blessed Virgin*, for that *End*. One of the *Arch-Angels* and a powerful *Guardian* of the *Church*. See *Dan.* i. 16. *Luke* i. 26. Therefore *Milton* wisely makes him to be one of the *Keepers* of *Paradise*, now waiting for and expecting the *Night* when he was to enter upon his *Duty*.

Line 554. Diamond; Fr. Lat. Gr. A Contraction of Adamas, i. e. That cannot be tamed or broken. The hardest and most valuable of all precious Stones. So the *Hebrew* Name of it *Shamir* signifies *Hard*; harder than *Flint* or any thing else, *Ezek. 3. 9.* *Naturalists* say, that it is not to be mollified or broken with any thing, except *Goat's Blood*, hot and fresh; not with a *Hammer* and *Fire*: both which are false: yet it is cut with its own *Powder*.  *OBS.* There are many *Diamonds* of vast Value, in the Cabinets of great Men: that famous one of the Grand Duke of *Tuscany*, which weighs 138 *Carats*, i. e. One Ounce and three *Penny-Weight*, was esteemed the largest in *Europe* for a long Time; until that which *Governor Pitts* brought from *India*, appeared; which weighed 547 *Carats* and one half, i. e. four Ounces eleven *Penny Weights* and six *Grains*: After the *Chips* were cut off in the polishing (which came to 110,000 *l.*) it was sold to the *Court of France*, for 120,000 *l.* Sterling. But there are *Diamonds* in the Repositories of the *Emperors of Persia, India and China*, which exceed that also both in *Weight* and *Value*.

Line 555. Gliding; Sax. Dut. O.-E. i. e. Sliding, slipping down quickly. Mr. *Addison* looks upon this to be too low for *Milton*; tho' it would not be amiss in an inferior *Poet*.

Line 557. Vapours; Fr. Ital. Span. Port. from the Lat. i. e. Very porous. A Philos. T. Watery Exhalations raised up by the Heat of the Sun, and Subterranean Fire, into the Air, the watery Meteors are Mist, Clouds, Rain, Hail, Dew, &c.

Line 559. Compass; Fr. A Sea T. An Instrument like a Circle, of great Use in Navigation; with thirty-two distinct Points, shewing the Blowing of the Winds, from the various Points of the Heavens; and the Needle being touched with the Magnet,

Book IV. MILTON'S *Paradise Lost*. 317

Magnet, it bears to the *North Pole*. Altho' the *Attractive Quality* of the *Lead-Stone* was found out many Ages ago ; yet the *Compass* was not invented till about 400 Years ago ; but by whom it is not yet determined ; only the *French* used the *Lead-Stone* in *Navigation*, before any Nation in *Europe*, in the 14th Century : therefore it bears the *Flower-de-Luce*. Before that Time the *Antients* could only *cruise* or *coast* along within the Sight of the *Shore* ; which made their *Voyages* both tedious and dangerous : For *Solomon's Fleet* might have gone and returned from *Ophir* in one Year, had they had a *Compass*, 2 *Chron.* 9. 21. But the *Chinese* use a *Bowl* of *Water* for their's.

Line 562. *Gabriel*. Here, is *Uriel's* supposed Speech to *Gabriel*.

Line 569. *Mount* ; A *Mountain*. Here, *Niphates*, that lies North from *Eden*, by a *Fig. of Rhet.*. See B. I. N. 781.

Line 576. *To whom*. *Gabriel's* supposed Answer.. Here, called the *winged Warriour*, by a *Fig. of Rhet.*

Line 581. *Meridian* ; *Fr. Ital. Lat.* of the *Mid-day*, *Noon-tide*, by a *Fig. of Rhet.*

Line 588. *Dawning*, from *Dawn* ; *Sax. O. E.* from the *Gr.* i. e. *To fall* : for then the Stars seem to fall or set to our Appearance. The Break of Day, beginning to grow Light. Read, *I shall know about the Break of Day To-morrow.*

Line 592. *Azores* ; *Port. Span.* i. e. *The Isles of Hawks* : because Multitudes of those *Birds* were found there, when the *Portuguese* first discovered them, *A. D.* 1449. These *Islands* are nine in Number, which lie in the *Atlantic* or *Western Ocean*, over-against *Portugal* : they are called also the *Terceras*, from *Tercera*, i. e. *Three* : be-

cause it is the *Third*, which is found in sailing from *Portugal*, and the *chiefest* of them, *i. e.* The *Sun* was now setting in the *West*, by a *Fig. of Rhet.*

Line 593. Incredible; Fr. Ital. Span. Lat. i. e. That is not to be believed. Here, it is surpassing or beyond all Belief, how swift the Motion of the *Primum Mobile* is, by a *Fig. of Rhet.*

Line 594. Diurnal; Lat. Of the Day; daily. Here, the *daily Motion* of the *Primum Mobile*.

Volubil (or Voluble in the late Edit.) Lat. Swift, moveable, turning round, i. e. The Earth is not so swift in its Motion to the East.

Line 599. Sober; q. Sine Ebrietate. Lat. i. e. Without Drunkenness; or Gr. i. e. Wise, prudent. Here, in a grave, dusky Livery. Read, *Had covered all Things on Earth with Darknes*, by a *Fig. of Rhet.*

Line 603. Descant, or Discant; Fr. Lat. i. e. A Song sung over and over. Here, the *Nightingale's Song* in the *Night*; by a *Fig. of Rhet.*

Line 605. Hesperus; Lat. Gr. i. e. The End of the Morning or Light; Venus or the Evening Star, which appears in the *Evening*, when the *Sun* is set; and first in the *Morning*, then it is called *Lucifer*, *i. e. A Light-Bearer.*

Line 609. Peerless; Sax. O. E. Having no Peer or Equal in the Night; Matchless, incomparable, for the *Moon* is the greatest *Light* then, and darkens *Venus*, by a *Fig. of Rhet.*

Line 611. When. Here, is *Adam's* supposed *Discourse* with *Eve* at *Night*, in a *Digression.*

Line 614. Dew; Sax. Dut. Brit. from the Gr. i. e. To water or moisten: A Vapour made of the Steams of the Earth exhaled by the Heat of the Sun, and in his Absence falleth down upon the Earth, to refresh it. Here, *Sleep* is compared to the *Dew*, by a *Fig. of Rhet.* because of its *Softness* and *Refreshment*,

Line

Book IV. MILTON's *Paradise Lost*. 319

Line 623. *Streak*; Sax. Dut. Teut. Ital. from the Lat. To make *Streaks* or *Lines*. Here, to spread *Sparks* of *Light* in the *East*, i. e. About the Break of Day To-morrow, we must be up, and at our Work.

Line 628. *Manureing*; Fr. O. E. from the Lat. i. e. *Handy Labour*. A T. of *Husbandry*; Tilling the Ground, Labouring. Here, dressing the Flowers in *Paradise*.

Line 631. *Bestrown*; Sax. Teut. O. E. q. *Strown about*; thrown about, sprinkled or thrown here and there.

Line 634. *To whom*. Here, is *Eve's* supposed Answer, full of Duty and Obedience to her Husband.

☞ **Obs.** A most excellent and useful *Lesson* to all *Wives*. Happy they, if they would take it!

Line 635. *Author*; Fr. Lat. The first Cause of a Thing, a Beginner and Head of a Society or Party. Here *Adam* is so called by *Eve*.

Disposer; Fr. from the Lat. i. e. A *Placer*; a Commander, Manager, Ruler. Here, *Adam*, by a *Fig. of Rhet.*

Line 645. *Fragrant*; Ital. Lat. i. e. *Broken*: because by breaking the Smell becomes greater; Having and yielding a sweet and pleasant Smell; Odoriferous. Read, *The fertile Earth becomes fragrant after soft Rains*.

Line 659. *To whom*. *Adam's* Answer. A short but elegant *Lecture* of *Astronomy*, in a continued *Digression*.

Line 661. *Finish*; Fr. Lat. To end, to accomplish; to go their Course round the Earth, according to the Opinion of *Ptolemy* and others.

Line 669. *Foment*; Fr. from the Lat. To cherish, warm, comfort. ☞ **Obs.** Four Words signify the same Thing, by a *Fig. of Rhet.* Read, *But also they foment and warm, temper and nourish all Things*.

Line

320 A COMMENTARY on Book IV.

Line 683. Responsive; Fr. Lat. A T. of Music.
 Answering by Notes, i. e. Singing by one's Self,
 or with others.

*Line 694. Laurel; Fr. Ital. Span. Lat. i. e. Purg-
 ing or Purifying: for it hath a singular Virtue to
 purge the Blood: The Laurel or Bay-Tree. It
 was dedicated to Apollo: from thence came the
 Word Poet Laureat.*

*Line 696. Acanthus; Lat. Gr. i. e. A Prickle or
 Thorn: because many Thorns grow about it. A
 Tree or a Shrub with a long and a large Leaf
 turning in. The Herb Branck Ursine or Bear's
 Foot.*

*Line 698. Iris. See B. XI. N. 244. Here, the
 Herb, called the Flower-de-Luce, Fr. i. e. The
 Flower of Light: because it resembles the Rain-
 bow in its many Colours. The Florists reckon
 17 Species of it.*

*Jesamin, Jessemin or Jessmine; Fr. Dut. Teut. Lat.
 Gr. from the Arab. A Shrub or Plant bearing
 sweet scented Flowers. Some call it Apiaria, the
 Bee's-Tree: because they haunt about it. Florists
 reckon 13 Species of it. See Miller's Dictionary.*

*Line 700. Mosaic; Fr. Ital. Lat. Gr. A T. of
 Archit. A curious Work of many little Stones of
 different Colours, inlaid or joined together upon
 a Bottom of Plaister of Paris, upon Walls or
 Floors, representing Flowers of divers Shapes,
 Chequer Work. Here, the most curious and
 beautiful Workmanship of Adam's Bower.*

*Violet; Fr. Span. from the Lat. Vis Olendi. i. e. The
 Power of sweet Smelling; it hath five Leaves in
 the Flower, and two Sorts, the Sweet Violet and the
 Pansy. A Plant bearing a sweet scented Flower.*

*Line 701. Crocus; Lat. Gr. Heb. and Arab. Isa-
 phran or Zaphran. i. e. Yellow; the Saffron
 Flower. It grows in the East-Indies; but the
 English Saffron in Essex and Cambridgeshire is
 reckon'd the best.*

Line

Book IV. MILTON's *Paradise Lost*. 321

Line 703. Emblem; Fr. Lat. Gr. i. e. Inlaid. A Representation of some Things in Carving and Painting. Here, curious *Inlaid Work* of Stone; *Mosaic Work*, by a *Fig. of Rhet.*

Line 706. Sequester'd; Lat. A Law T. separated, set apart by itself; Here, a retired Place; *Lat.* - Pretended, imagined, contrived. Here, invented by the *Old Poets*.

Line 707. Sylvanus; Lat. Gr. i. e. Woody: A God of the *Woods* and *Groves* among the *Old Heathens*. *Pan, Faunus* and *Silvanus* are but the same Deity; their *Feasts* were called *Lupercalia*.

Nymph; Lat. Gr. i. e. Looking young; or Heb. Nephesb, i. e. A Soul: They were supposed to be the *Souls* of the *Dead*. Any *Goddeſs* of the *Waters, Rivers, Springs, Mountains, Fields:* for the *Heathens* imagined that some inferior *Deities* presided over these: And hence the *Papists* dedicated these to their *Saints*, as *St. Patrick's, St. Bridget's, St. Winifred's Wells, &c.*

Line 708. Faunus; Lat. i. e. Speaking or foretelling Things to come. Faunus the Father of *Latinus*, the third King of the *Latins*: because he taught them the Art of *Tillage*, he was esteemed a God after his Death.

Line 711. Hymænean, of Hymen, from Hymenæus, the Son of *Bacchus* and *Venus*, was the God of *Marriage* among the *Greeks*, and a Native of *Argi, i. e. A Membrane. A T. of Anat. Hymenæus* is said to have been the first Inventer of *Marriage Rites*: And therefore was made the *President or Guardian* of *Marriages* among the *Old Heathens*, which were celebrated with Songs and Mirth. Here, *Marriage-Songs*, by a *Fig. of Rhet.* See the Poet *Catullus's Marriage-Hymns, &c.*

Line 712. Genial; Lat. i. e. Joyful. Here, the friendly *Angel* supposed by the *Poet*, to have put the

the first Couple together.

Line 714. Pandora; Lat. Gr. i. e. All Gifts. The Wife of Epimetheus; Pallas gave her Wisdom; Venus, Beauty; Mercury, Eloquence: And so every God and Goddess gave her some Perfection. Jupiter sent her to Epimetheus with a Box, which he rashly opened; and all Diseases, Evils and Miseries flew out of it, and infected Mankind. She is described by Hesiod, L. i. 60. &c. Eve is this Woman, and the Fall of Man is couched under the Fable, which the Heathens had by a long Tradition.

Line 717. Japhet; Heb. i. e. Persuaded. The Poets call him Japetus; and the Tatars call him Japhis: He is said to be the Son of Epimetheus, Lat. Gr. i. e. After Wit: because he smarted for his Curiosity, in opening the Box. The Brother of Prometheus, Lat. Gr. i. e. Wit before hand: Forecast and Wisdom. He was said to have put Life and Soul into a Man, which he made of Clay; to quicken which, he stole Fire or Soul from Heaven. Jupiter, for his Presumption, sent Pandora to plague the Earth. These are Memorials of the Creation and Fall of Adam, from Gen. 2. 7. and oral Tradition, couch'd in Fables. Prometheus was the first Inventor of Statues, according to Lactantius; others say, a great Astronomer. However, Japhet was the eldest Son of Noah; this Name was a Prophecy of the Persuasion and Conversion of the Gentiles to Christianity. See Psal. 68. 31. Acts 8. 27.

Hermes; Lat. Gr. i. e. An Interpreter. The Son of Jupiter and Maia. The Messenger of the God's, who carried the Box to Pandora.

Line 720. Thus. Here, is Adam's supposed Evening Hymn: And it consists of a masterly Transposition of the Words; thus, O Omnipotent Maker, thou madest the Night also, and thou madest the Day, &c.

Line

Book IV. MILTON's *Paradise Lost*. 323

Line 741. Ween ; *Sax. O. E. Poet.* I think, I am of Opinion, I suppose, I fancy'd strongly.

Line 743. Connubial ; *Lat.* Belonging to Marriage. Here, Matrimonial Love.

Line 744. Hypocrites ; See B. III. N. 683. He means the *Tatians, Montanists, Manichees*, and other old *Hereticks*, who condemned *Marriage*, as an abominable *Crime*, and a *Work* of the *Devil*.

Line 756. Charities ; *Lat. Gr. i. e. Graces.* Here, all the kind Offices and Endearments of *Parents, Relations, and Friends*, had their *Source* and *Original* from *Marriage*. See *Gen. 2. 24*.

Line 763. Shafts ; *Sax. O. E.* from the *Lat.* Here, the *Darts* and Powers of *Love* : So *Horace* used the Word *Sagitta*, i. e. A *Dart*.

Line 766. Harlots ; *Fr.* from the Town *Arlet* in *France*, where *Rollo*, Duke of *Normandy*, begat *William* the *Conqueror*, of a *Skinner's* Daughter ; from whence the Word *Harlot* came up. She dreamed the Night before she was delivered of him, that a *Light* spread from her *Womb*, which shone over all *England*. Others say, *Bastardus* was his Surname, and engraved upon his *Signet* in *Capital Letters*, as was an antient Custom : And this gave Original to the Word *Bastard*, and perhaps to this Story : Or *Sax. q. Whorelet* ; i. e. A *Little Whore* ; Prostitutes, Strumpets, lewd Women.

Line 769. Serenade ; *Ital.* from the *Lat.* i. e. A clear and solemn Air. A Concert of *Music* in the Streets, and under the Window of a *Mistress*, in the Evening, Night or Morning. The late Editions have *Serenate*, tho' wrongly : These are much used in *Spain*, with all Sorts of Musick, both *Vocal* and *Instrumental*.

Line 776. Cone ; *Fr. Lat. Gr.* A *Geomet. T.* A solid round Figure, rising up in the Form of a *Sugar-Loaf*, or *Top*. Here, the *Shadow* of the
Earth

Earth pointing upwards, when it is Night, about Nine or Ten o' Clock.

Line 780. *Parade*; *Fr.* from the *Lat.* i. e. *Prepared*. A *Milit. T.* A Place where Soldiers meet to exercise and mount Guard. *Milton* supposes the *Holy Angels* Guardians of *Paradise*, now going to mount theirs, about this Time of the Night: Therefore they must be in a *Military* Order and Readiness for their Duty.

Line 781. *Next in Power*; i. e. *Uzziel*, who is supposed next *Chief* to *Gabriel*.

Line 782. *Uzziel*; *Heb.* i. e. *The Strength of God*; one of the supposed *Guardians of Paradise*.

Line 788. *Ithuriel*; *Heb.* i. e. *The Light or Searcher of God*. Another of those supposed *Guardians*.

Zephon; *Heb.* i. e. *The Spy or Watch of God*. Another of those *Guardians*, to whom *Gabriel* gives these Orders. *Zephon*, the Son of *Gad*, and Father of the *Zephonites*, is mentioned, *Num.* 26. 15. But *Ithuriel* and *Zephon* are not *Scriptural* Names of *Angels*, good or evil. Read, *Leave no Corner of Paradise unsearched*.

Line 800. *Toad*; *Sax. Teut.* i. e. *Death*; and *Heb.* i. e. *Swelling*. A poisonous and ugly Insect, like a Frog; but blacker, heavy, and swelling; with a rough, clammy, and hard Skin, spotted on the Sides: The *Spider* is a great Enemy to it. And yet this vile Creature is useful; for the Powder of dry'd *Toads* discharges the Water of a *Dropsy* in Man by Urine. It is a fit Resemblance of *Satan*; and we call an ugly dirty Person a *Toad*, in Contempt.

Line 803. *Dreams*; See B. I. N. 784. Here it is a *Noun*. Actings of the Imagination in Sleep. The *Human Soul* is in perpetual Thought, and never ceaseth, while Men are alive. So *Dreams* are imperfect Thoughts, because the *Mind* wants its proper *Organs*. *Dreams* are either natural,
from

Book IV. MILTON's *Paradise Lost*. 325

from the confused Thoughts of the *daily Affairs* of Life: 2. *Diabolical*; from the Suggestion of *Evil Spirits*; such as this first supposed *Dream* of *Eve*, or that of *Pilate's Wife*, *Mat.* 27. 19. Or 3. *Divine*, from the Influence of the *Holy Spirit*, whereby several Parts of the Divine Revelation were communicated to *Holy Men*, in *Dreams*: And even *Plato* makes *Jupiter* the Author of *Dreams*. See *Gen.* 28. 31. *Joel* 2. 28. *Acts* 2. 17. All *Creatures* dream in the Night, as well as *Men*.

Line 805. *Animal Spirits*; *Lat.* A T. of *Anat.* The purest and most lively Particles of the Blood, in all living *Creatures* whatsoever, which are the *Principles* of their Life.

Line 812. *Temper*; *Fr. Lat.* A natural Disposition of the Body, an Humour. Here, *Ithuriel's Spear* temper'd or framed in *Heaven*; by a *Fig. of Rhet.* The *Tempering* of *Steel* is done by *cold Water* and *Fire*, and requires a very nice Attention in taking it out of the *Fire*, when it has a certain Degree of Heat.

Line 814. *As when.* ☞ *Obs.* Here, *Satan* is resembled to *Gunpowder*, set on fire in a *Tun* or *Cask*.

Line 816. *Tun*; *Sax. Dut.* A Measure of *Wine* and other Liquids, containing 252 Gallons; a Pipe or Cask. ☞ *Obs.* The Antients made *Bottles* to hold *Wine* and *Water*; of *Hogs-Skins*; as those of the *Gibeonites*, *Josh.* 9. 4. to which our Saviour alludes; *Mat.* 9. 17. long before the Invention of *Glass Bottles*. Hence comes the Word *Hogshead*.

Line 817. *Smutty*, of *Smut*; *Sax. Dut. O. E.* from the *Gr.* i. e. To *smoak*; the Soot of a Chimney. Here, *Gunpowder*, which looks black, like Soot, by a *Fig. of Rhet.*

Line 827. *Know.* *Satan's* insolent Answer to *Ithuriel*

riel and Zephon.

Line 832. Superfluous ; Fr. Ital. Port. Span. from the Lat. i. e. Running over ; over much, more than needs, unnecessary, idle. Read thus, Do ye begin to tell your Errand or Business in an idle and needless Speech?

Line 866. O Friends ! Gabriel's supposed Speech to the Guardian Angels.

Line 870. Wan ; Sax. Dut. i. e. A Defect or Want of Heat thro' Paleness ; pale, faded. Here, defaced, ashamed thro' Sin. Read, But of a faded and wan Brightness or Glory.

Line 873. Lours, or Lowrs ; Dut. O. E. from the Gr. i. e. To look with a frowning Countenance, Lurks, lies hid. Here, appears, i. e. Defiance and Opposition are seen in his Countenance.

Line 894. Dole ; O. E. from the Lat. Pain, Grief, Sorrow. Hence, Doleful, i. e. Painful.

Line 902. He. i. e. Satan spake those Words in Scorn and Mockery.

Warlike Angel, i. e. Gabriel, by a Fig. of Rhet. and here is his supposed Answer to Satan.

Line 924. To whom. Here begins Satan's insulting Answer to Gabriel.

Line 928. Volid, for Volied ; Fr. from the Lat. A Milit. T. Flew ; was discharged or shot, i. e. The blasting or scorching Thunder did flee about, like Shot out of Guns.

Line 936. Wing ; Sax. Dan. Milt. Here, it is a Verb, to fly as with a Wing ; to pass or travel over the desolate Abyss, i. e. the empty and uninhabited Deep.

Line 945. Cringe ; Teut. Dut. O. E. To bow down, to creep in low Submission to one. Here, to God. Read, And cringe or pay humbly, usual and accustomed Distances to God.

Line 946. To whom. Gabriel now answers, who is described, as in Line 902, by the same Fig. of Rhet.

Line

Book IV. MILTON's *Paradise Lost*. 327

Line 962. Arreede, or Aread; Fr. O. E. Poet. To appoint, determine, judge, decree, order or pronounce a Sentence upon one; by a Fig. of Rhet.

Avant; Fr. from the Lat. i. e. Before; Away, begone out of my Sight. A Word of Disdain.

Line 967. Facil; Fr. Lat. Easy, slight, readily opened. Read, As henceforth not to scorn the easy Gates of Hell, that are barred too weakly or slightly.

Line 970. Then. Here, is Satan's supposed Reply to Gabriel.

Line 971. Limitary; Lat. Milt. i. e. Bounded within Limits, i. e. Gabriel, who was either appointed to be in the Boundary of Paradise himself; or was now limiting Satan, to his Bounds in Hell. A Word of Disdain.

Line 976. Star-pav'd, for Star-paved; Fr. from the Lat. Milt. Paved or adorned with Stars; as a Road or Way is paved with Stones, by a Fig. of Rhet. Read, Star-paved Heaven.

Line 978. Mooned Horns; Lat. Milt. i. e. Those good Angels drew up their Guards into Angles or Horns, sharp like those of the New Moon, or like a Wedge. See B. I. N. 287.

Line 981. Ceres; See N. 271. Here, Corn; because she was the Inventrix of Corn and Husbandry.

Line 982. Bearded; Fr. Sharp pointed; or Sax. O. E. from the Lat. Standing up close together, like the Hair of a Man's Beard. Here, an Army of armed Men standing up, like a Field of Corn; Bearded Grove, by two Fig. of Rhet.

Line 987. Teneriffe, Tenerif, or Tenerife; Portug. i. e. Holding up on high. It is the Chief of the Canary Islands, which are seven in Number, in the Western Ocean, and about thirty Leagues from the Continent. It is overagainst Morocco in Africa, about 48 Spanish Leagues round, Ptolomy reckoned the Longitude from them: be-

cause the *Antients* esteemed them the remotest Part of the Ocean ; and some modern *Geographers* follow him still. The *Pike of Teneriffe* is one of the highest Mountains upon our Globe ; a Mass of Rocks heaped confusedly together, like a rough *Pyramid* ; computed to be between three or at most four Miles perpendicular above the Sea ; and about fifteen Miles to them that ascend it : but Mr. *Richardson* is sadly out here : for he says, it is forty-five Miles perpendicular, which is impossible, and very absurd to affirm : and at the Bottom it is about forty-eight *Spanish Leagues* in Compass. It may be seen 120 *English Miles* off at Sea, in clear Weather. There is a *Vulcano* on the Top of it, and it is always covered with Snow ; therefore some call it *Nivaria*, Lat. i. e. A Snowy Rock. The Poet resembles *Satan* to it and *Atlas*, for Height ; as he had before to a little *Toad*.

Line 998. *Astrea* ; Lat. i. e. A Star. The Daughter of *Jupiter* and *Themis*, and Goddess of Justice. In the *Golden Age* or *State of Innocency* she lived among Men ; but in the *Iron Age*, or after the *Fall*, she deserted the Earth, last of all the Gods ; because of the Wickedness of Men, and flew up to Heaven, where she became the *Sign Virgo*, next to *Libra*, i. e. A Scale. Justice's Ballance, another of the twelve Signs. So strong Notions had the *Gentiles* of the *Fall*. See *Job* 28. 25.

Line 1001. *Counterpoise* ; Fr. from the Lat. An equal Ballance, when one Thing is weighed against another ; a *Counter-Ballance*, i. e. The Almighty considers all *Actions* and *Things*, thro' the whole *Creation* most exactly ; as when Men do weigh their *Goods* in a *Ballance* or *Scales*.

Line 1003. *Sequel* ; Fr. Lat. A Logical T. A Consequence or Conclusion in disputing. Here, the *Issue* of Things, God's knowing the *Effects* and
Events

Book V. MILTON's *Paradise Lost*. 329

Events of all the *Thoughts* and *Actions* of *Angels* and *Men* from Eternity, and in one Moment.

Line 1004. *Kick'd*, for *Kicked*; *Teut.* from the *Lat.*

To *strike* with the Foot or Heel; to knock violently, *i. e.* *Satan* being light in the *Ballance*, not able to make out his Attempt with these *Guardian Angels*, flies up as fast as a light *Scale* doth to the *Beam* of it, by a *Fig.* of *Rhet.*

Line 1015. *Shades*. Here, the *Darkness* of the *Night*, which covers *Nature* as with *Shades* or *Mantles*; and when they fled, the next *Day* appeared, by a *Fig.* of *Rhet.*

☞ GEN. OBS. As there is not much Occasion for *Words* of the *Oriental Languages*, and *Terms* of *Art*; so there are not many to be found in this *Book*; but the *Poet's Learning*, *Fancy*, *strong Imagination* and *Elocution* in it are admirable, masterly and superlative; especially in all *Satan's Soliloquies*, *Contrivances* and *Speeches*. So are the *Characters*, *Speeches* and *Actions* of the *Guardian Angels*. And the whole *Book* is adorned with *Wit*, *Invention* and *Eloquence*, the grand *Perfections* of a *Poet*.

The End of the Commentary on the Fourth Book.



B O O K V.

Line 1. *NOW*. The *Poet* begins this *Book* with a close *Connection* of the *Former*, which he rarely does.

Line 2. *Sow'd*, for *Sowed*; *Sax. Teut. Dut. Dan.* properly to put *Corn* into the *Ground*. Here,

covered or spread the Earth over with Drops of the Dew of the Night, which is compared to Pearls for its Clearness, by a Fig. of Rhet.

Line 5. Bland; Fr. Lat. Pleasing, sweet, agreeable. Read, Temperate and bland Vapours or Fumes.

Line 6. Aurora; Lat. Gr. i. e. The Hour of Splendor and Brightness. She is said to be the Daughter of Titan and the Earth. The Morning, the Light that appears before the rising of the Sun.

Fan; Sax. Fr. from the Lat. i. e. Wind; an Instrument to winnow or purify Corn, from the Chaff, and to cool People in the hot Weather and Climates. Aurora's or Nature's Fan is the soft Air, and gentle Breezes, which cool and refresh it, by a Fig. of Rhet.

Line 16. Flora; Lat. from the Gr. i. e. A Flower. A remarkable Whore, which gave all her Estate to the People of Rome, upon Condition, that they would honour her Birth-Day with Plays. The Senate, to remove the Infamy of her Life, made her the Goddess of Flowers, instituted her Festival, called Floralia, on the first Day of May, and offered Sacrifices, Flowers, &c. Here, all Flowers, by a Fig. of Rhet. The Church instituted the Festival of St. Philip and St. James upon that Day, to prevent that Idolatry: yet it is still observed in this Heathenish Manner too much among us.

Line 17. Awake. This is Adam's supposed Morning Salutation to his Bride, and it is taken from Chap. 5. 10. 5. 7. 8. &c. of Solomon's Song.

Line 22. Citron; Fr. Lat. Gr. i. e. Like the Cedar Tree in Colour; always Green, of a most fragrant Odour; the Pulp is cooling and of a golden Colour; An agreeable Fruit, resembling a Lemon; but bigger, rougher, thicker, and more delicious. Here, a Knot of Lemon or Orange Trees; By a Fig. of Rhet.

Line

Book V. MILTON's *Paradise Lost*. 331

Line 23. Myrrhe; Lat. Gr. from the Heb. Mer, i. e. Bitter, or Spice called Staete. A resinous sweet scented Gum to the Smell, but bitter to the Taste, which drops from a Tree of the same Name, abounds in Arabia Felix and Æthiopia, and is of great Use in Medicine. See Dr. Alleyne's Dispensatory. Therefore it was used in the precious Ointment of the Tabernacle.

Reed; Sax. Teut. Dut. from the Heb. i. e. tossed with the Winds. A slender and long Plant, growing in watry Places, a Cane. Here, the Balm-Tree: Because it resembles a Reed in Slenderness.

Line 24. Bee; Sax. Dan. Dut. Teut. Brit. Goth. i. e. In one; because they all follow one King. A laborious and noble Animal: a Fly, that maketh Honey, about 3 Quarters of an Inch long, with 4 curious Wings, 6 Feet, and hardly lives over a Year.

Line 25. Liquid Sweet; Lat. Milt. i. e. Honey; by a Fig. of Rhet. for what is sweeter than Honey?

Line 40. Night-Warbling Bird; i. e. The Nightingale, by a Fig. of Rhet. It is frequently mentioned here, but with some agreeable Epithet or other.

Line 42. Full Orb'd, for Orbed; Lat. i. e. The Full Moon, in all her Glory: For every Thing was created in its full, perfect and true State, Stature and Condition. See B. I. N. 287.

Line 52. Interdicted; Fr. Ital. Sp. Lat. Forbidden, i. e. The Tree of Knowledge, which God had forbidden them to taste, by a Fig. of Rhet.

Line 59. Deigns; Fr. from the Lat. Dignor, i. e. Thinks worthy; vouchsafes. Here, thinks fit.

Line 109. Cells; Fr. Lat. Hidden or shut up; Cellars; Caves: The Hut of an Hermit. i. e. while we sleep, our Reason withdraws into the secret Apartments of our Brain, the resting Place of

of Nature. See B. I. N. 700.

Line 110. Mimic ; Fr. Ital. Port. Sp. Lat. from the Gr. i. e. *Apeing Fancy, counterfeiting or imitating the Gesture, Speech or Actions* of another ; playing the *Buffoon* or *Merry-Andrew*, i. e. our *Phancy* imitates our *Reason* in Sleep, and confounds our *Ideas* of Things ; making strange and unaccountable *Chimera's* in our *Brain*.

Line 118. Unapprov'd ; Fr. Ital. Dut. Lat. Not approved or allowed of, slighted, disliked, i. e. *sinful Thoughts* darted into the Mind, are no Sins, when they are not entertained and cherished with *Approbation* and *Delight*, but slighted : As when *Satan* tempted our *Lord* to *Idolatry*, &c.

Line 141. Parallel ; Lat. Gr. i. e. One by another. An *Astron. T.* Streight Lines equally distant and will never meet, are called *Parallels*. Here, the *Sun* rising that Morning darted his moist *Rays* even and straight down upon the *Earth*.

Line 145. Orisons ; Sax. O. E. Fr. from the Lat. Prayers. Here, *Adam's* and *Eve's* Morning Prayers and Praises to God. OBS. The Place where they were made is called *Oratories* : Among the *Jews* they were commonly erected near *Rivers, Springs* and the *Sea-side*, and among the *Heathens*, upon Mountains and in *Groves*. See *Acts* 16. 13.

Line 149. Unmeditated ; Lat. Milt. i. e. not meditated ; not premeditated, unstudied, not thought of before, extemporary. Because *Adam* was then in his *perfect State* ; but such Prayers are not fit for Men in this lapsed Condition ; and never used in the *Patriarchal, Jewish* or *Christian Church*, till of late Years.

Line 151. Lute ; Brit. Fr. Ital. Dut. Teut. i. e. Shrill, Sounding. In *Lat. and Gr. Cithara* ; from whence the *French* call it *Guitar*. Some ascribe the Invention to *Apollo*, the God of *Music* ;

Book V. MILTON's *Paradise Lost*. 333

Music ; because *Music* is the Gift of God ; others to *Amphion*, and the Improvement to *Phrynis* ; eminent Masters among the antient *Greeks*. A *Musical Instrument*, much in Request among the *Antients*.

Line 153. These ¶ OBS. This *Morning Prayer* is a most divine and excellent one ; a *Paraphrase* and *Abstract* of the *Hymn*, called *Benedicite Omnia Opera Domini*, or the *Song of the three Children in the fiery Furnace*. See the *Additions to Daniel in the Apocrypha* V. 28. 67. And our *Book of Common Prayer*, it is the second in it of an *Human Composition*. It is taken out of the 148th *Psalms*.

Line 160. Son's of *Light* ; i. e. *The Holy Angels*, the *Sons of God*, for he is *Light*. *Isa.* 33. 14. 15. by a *Fig. of Rhet.*

Line 166. *Fairest* ; i. e. *The Planet Venus* ; the *Brightest Star* to our Appearance, because she is so near us.

Line 169. *Girclet*, from *Circle* ; *Lat. Gr.* i. e. A little *Circle* or *Orb* ; the *Body of Venus*, being far less than that of the *Sun*, &c.

Line 177. *Five* ; *Sax. Dut. Dan. Teut.* contracted from *Quinque*, *Lat.* i. e. *Five*. Here, the other *five Planets*. See B. 3. N. 481.

Line 178. *Mystic*, for *Mystical* ; by a *Fig. of Gram. Gr.* *Mysterious*, dark, that cannot be well apprehended or known by Men.

Line 180. *Eldest*, or *Oldest* ; *Sax. O. E.* The 4 *Elements*, the first *Matter*, out of which all Things were formed afterwards.

Line 181. *Quaternion* ; *Lat.* i. e. The *Number four* ; The 4 *Elements* that run perpetual *Rounds*, *Forms* and *Changes*, &c. by a *Fig. of Rhet.*

Line 182. *Multiform* ; *Fr. Lat.* i. e. *Having many Forms*, *Vicissitudes*, *Transformations*, yet are never lessened nor destroyed.

Line

Line 192. Quarters; Fr. Lat. The fourth Part of any Thing. Here, the 4 Cardinal Points of the World, the East, West, North and South; which are comprehended in the Word NEWS: Because they come from all Corners of the Earth. This is the most comprehensive Word in the English, as Adam is in the Greek.

Line 215. Vine; Fr. Lat. i. e. Strength: A Tree that produceth Grapes and Wine. Natural Philosophers observe, that the Vine clasps about and embraces the Elm-Tree, with a wonderful Sympathy and Affection; by a Fig. of Rhet. to this our Poet alludes.

Line 218. Dow'r, for Dower or Dowry; Fr. from the Lat. and Gr. i. e. A Gift. A Law T. A marriage Portion brought by a Wife to the Husband: and that which is afterwards settled upon her for Life: Hence, if she outlives him, she is called, a Dowager, i. e. A Widow, that enjoys her Dowry or Portion. But among the Antients, the Man paid the Dowry to the Bride or her Friends, according to his Station, Gen. 29. 34. 18. 12. 20. 1 Sam. 18. 25. 27. Hos. 3. 2. and 12. 12.

Adopted; Fr. Lat. i. e. wished for: To Adopt, is to take a Stranger into another Family, to make him a Son and Heir. A Custom much used among the antient Romans and other Nations. Here, the Branches of a Vine close united to the Elm-Tree, by a Fig. of Rhet.

*Line 221. Raphaël; Heb. i. e. The Remedy or Physick of God. The Name of an Arch-Angel, Milton gives him the Epithet, Sociable, i. e. Friendly, fit for Company: Because Azarias (i. e. the Help of God) was a Companion and Assistant to Tobias, and told him, that he was Raphael, Tob. 12. 15. But Azarias told Tobias several
arrant*

Book V. MILTON's *Paradise Lost*. 335

arrant Lies, or Untruths at least, and played many sorry Pranks unworthy of an *Holy Angel*; that they destroy the *Authority* of that *Book*, and nullify his *Testimony*. This *Arch-Angel* is not mentioned in *sacred Scripture*, only in *Tob. Chap. 3. 17. 5. 4. 8. 9. 1. 5. 12. 15.* So this *fabulous Angel* was fittest for the *Poet*. On the Account of this *Name*, one of the Apartments in the grand *Charity Hospital* at *Paris*, is called *S. Raphael's Ward*, for the Operation for the *Stone* and other Cures.

Line 224. Raphael — Here, *God* is represented, as sending this *friendly Angel* to give *Adam* Warning and Caution of his *Adversary*, as he had done to *Tobias*.

Line 249. Ardors; *Fr. Lat. Milt. i. e. Burnings, Brightnesses, Fires, i. e. Holy Angels, Ps. 104. 4. by a Fig. of Rhet.*

Line 264. Cyclades; *Lat. Gr. i. e. Circles, 53 Islands* lying in a *Circle*, round about *Delos*, in the *Archipelago*.

Line 265. Delos; *Lat. from the Gr. i. e. Manifest or Appearing*: Because (as the *Fable* goes) it lay under *Water* or floated about, for a long Time, till *Neptune* at the Command of *Jupiter*, fixed it, that *Latona* might lie in of *Apollo* and *Diana* there. Rather from *Daal, Heb. i. e. Fear*: Because they were worshipped in this *Island*, and some *Remains* of the magnificent *Temple of Apollo*, as *Marble Pillars*, are visible there. And for that Reason it was esteemed so *sacred*, that the *Inhabitants* would not suffer a *Dog*, any *sick Person* to live in it, or any *Dead* to be buried therein; whom they sent to a neighbouring *Island*, called *Rhene*. But the true Reason of this *Name* is this, because it appears soonest of any to the *Sailors*. The common *Treasures* of *Greece* were deposited in it, for that Reason.

Reason. It was first called *Ortygia*, Gr. i.e. *A Quail*; because these *Birds* abounded in that Island. The *Island* is small, not above five or six Miles in Compass; twice as long as broad, low, rocky, barren, now desolate, and called *Zdeli*: And esteemed the first and Chief of the *Cyclades*: because *Apollo* and *Diana* were chiefly adored, and had a famous *Oracle* in it. The *Turks* possess it, and the *Venetians* reduced it, A. D. 1674.

Samos, Lat. Gr. i.e. *High*: because it is upon a high and lofty Ground; Another of these *Isles* overagainst *Ephesus*; about 90 Miles round, and 560 Miles from *Jerusalem*. It is rendered famous for being the Birth-Place of the great *Philosopher Pythagoras*, about A. M. 3500.

Line 269. *Polar Winds*, i. e. The *Winds* that blow from the *North* and *South Poles*; for any other *Winds*, by a *Fig. of Rhet.*

Line 271. *Eagles*; Fr. from the Lat. i. e. *Sharp Sight*. An *Eagle* is the biggest and strongest of all *Birds of Prey*, noted for its soaring very high; and when old, renewing its *Age* artfully, by bathing itself in *Water*, till her *Feathers* fall off, and by beating her *Beake* against a *Rock*, till it drops off. Thus renewing her *Feathers* and *Bill*, she becomes young again, as it were; *Psal.* 103. 5. It is of an extraordinary *Fierceness*. There are several *Sorts of Eagles*.

Line 272. *Phœnix*; Lat. from the Gr. i. e. *Red, Crimson Coloured*. A very rare *Bird*, of a *Purple Colour*, like an *Eagle*. They say it breeds in *Arabia*, liveth 300, others say 500, some 660, and others 1469 Years; that it burns itself to Death in a Nest of sweet *Spices*, about *Thebes* in *Egypt*; out of these *Ashes* another springeth. It is an *Emblem* of the *Resurrection* of the *Dead*; and the *Fathers* urged it for a *Proof* thereof, against the *Heathens*,

Heathens, who believed it real; but most think it is a *Fable*. *Pliny* reports, that a *Phoenix* was seen in *Egypt*, after many Years. *Nat. Hist.* l. 10. c. 2.

Line 274. *Thebes*; several Cities are called so; this was in *Egypt*, called also *Heliopolis*, Gr. i. e. *The City of the Sun*: and the Country about it, *Thebais*, now *Theves*. See B. I. N. 578.

Line 284. *Mail*; Fr. A *Milit.* T. An Iron Ring for *Armour*, and *Armour* itself. Hence, we say, a *Coat of Mail*. Here, the *Beauty of Raphael's Glory*, glistering like the *Feathers of a Bird*.

Line 285. *Maia*; Lat. Gr. i. e. A *Nurse*. The Daughter of *Atlas*, of whom *Jupiter* begot *Mercury*; *Maia's Son*, i. e. *Mercury*, by a *Fig.* of *Rhet.* He was so called by the *Latins*; because he was the *God of Merchants*, and had the *Care of Merchandise*; and the *Messenger of the Gods*: therefore our *Poet* compares *Raphael* to him.

Line 293. *Cassia*; Lat. Gr. Heb. *Ketsioth*, i. e. A *Scraping*. A sweet smelling Shrub in *Arabia*, *Egypt*, &c. for when the *Bark* of it is scraped, it sends out a most fragrant *Smell*, like *Cinnamon*. There are nine Species of it. About *Alexandria* and in the *West-Indies* it grows to be a very large Tree.

Nard; Heb. i. e. Sweet *Ointments*; another sweet smelling Shrub, growing in *Arabia*, *Syria*, and *India*, called *Nardos* by the *Greeks*, and *Spike-nard* by us. See *Cant.* 1. 12. *Mark* 14. 3. *Joh* 12. 3. With Oil made of this and other sweet smelling *Herbs*, the *Antients* anointed themselves and their *Guests*, while they sat at *Table*. See *Pf.* 23. 5.

Line 297. *Enormous*; Fr. Ital. Port. Span. Lat. Here, *Boundless*, excessive, extraordinary *Happiness*. OBS. Here, A *Wilderness of Sweet*; *Prime*, *Wantoned*, *Virgin-Fancies*, &c. are beautiful *Figures of Rhetoric*, painting out the extra-

ordinary *Fertility* and *Beauty* of *Nature* in *Paradise*, before the *Fall* of *Adam*, all this was lost to his miserable *Posterity*.

Line 322. *Store*; *Brit. O. E. Lat.* from the *Gr.* Contracted from *Thesaurus*, i. e. *Laid up for To-morrow*. *Abundance*, *Plenty*. Hence, a *Store-House*.

Line 323. *Save*. Read, *Except what by frugal storing gains or produces more Firmness or Ripeness*.

Line 327. *Gourd*; *Fr.* from the *Lat.* i. e. *Crooked*. A juicy *Plant*, like a *Melon* or *Pumpkin*. This Word in *Jonah* 4. 6. 7. 9. 10. is wrong translated by the *LXX.* and the *Vulgate Version*; for a wild *Gourd*, or *Pumpkin*: because these creep close upon the *Ground*, and so could not have shaded the *Prophet* from the scorching *Sun*. But *St. Jerom* translates it, *an Ivy*; and our *old Translation*, A. D. 1566. renders it, *A wild Vine*, which are certainly much better for that *End*.

Line 345. *Pontus*; *Lat. Gr.* i. e. *The Sea*. It is called the *Euxine Sea*, the *Black Sea*, *Mare Majore* (by the *Italians*, i. e. *The greater Sea*, thro' *Ignorance*) and by other Names. *Pontus* is a small *Sea* in *Lesser Asia*, upon the *North-East Side* of *Constantinople*, runneth into the *White Sea*, and from thence into the *Mediterranean Sea*. A fine *Country* about it is also called *Pontus*, *Acts* 2. 9. 1 *Pet.* 1. 1. The antient *Scythians* or *Tatars* bordered upon it. *Pontus* was made a *Kingdom* by *Darius* the Son of *Hystapis*, A. M. 3490, in favour of *Artabazus*, a Son of one of the *Lords* of *Persia*, who conspired against the *Magi*, who had usurped that *Throne*. After him, six of the Name of *Mithridates*, and other *Kings* reigned there. *Ovid* was banish'd thither by *Augustus*; and there he died, after ten *Years* *Confinement* to a cold *Climate* and barbarous *Inhabitants*, where he wrote his *Tristia*.

Book V. MILTON's *Paradise Lost*. 339

Punic. Phœnician. q. Penic from the *Pœni* or *Bene-Anak. Heb. i. e. The Sons of Anak*, a famous Giant: Numb. 13. 22. 28. The old *Inhabitants of Canaan*, in the Days of *Moses*. Here, A Part of *Africa* possessed by *Colonies* of the *Phœnicians*, who built *Carthage*, i. e. *The new City*, and others upon that Coast.

Line 341. Alcinous; Lat. Gr i. e. Magnanimicus. An antient King of *Corcyra* (now *Corfu*) in the Mouth of the *Gulf of Venice*; who had fair *Orchards*, it being an *Apple Country*. The *Poets*, in high Commendation of them, feigned they were *Golden Apples*, which *Homer* took from the *Garden and Apples of Paradise*. The latter *Poets* had this from him, and he from all Antiquity. He entertain'd *Ulysses*, when he was cast upon his *Island*, magnificently.

Line 345. Moust (in the late Editions *Must*, which is wrong) from the *Lat. i. e. Mixed*, and *Gr. i. e. The young Sprig of a Vine*. Here, *New Wine* not settled nor refined, which is sweet and thick, as pressed from the *Grapes*.

Meathes; O. E. from Meads, i. e. Eve squeezes the *Berries*, mixes and makes sweet *Liquors*, like *new Wine*, *Mead* and other delicate *Drinks*.

Line 347. Dulcet; Somewhat sweet. Here, sweet-tasted *Creams*. See B. I. N. 712.

Line 349. Unfum'd, for Unfumed, Lat. Milt. i. e. Not fumed, or without Smoak, i. e. Eve covered the *Ground of the Bower* with sweet scented *Flowers*, which were not burnt, to make a *Smoak*, but *natural*.

Line 356. Grooms; Sax. O. E. Dut. i. e. Boys or Youths: because such are chiefly employed in inferior Offices; under Men-Servants, and going on Errands; as *Lackies* or *Footmen* do now. They who look after *Horses, Wardrobes, Chambers, Games, &c.* in *King's Palaces*. Hence comes

our Word *Bridegroom*: because he waited on the Table, and serve the *Bride* on the Wedding-Day.

Line 357. *Agape*, for *Gape*; by a *Fig.* of *Gram.* *Sax. Dut. Gr. i. e. Breathing, Gaping, yawning, opening the Mouth wide.* Here, the *Staring and admiring Crowd.*

Line 378. *Pomona*; *Lat. i. e. of an Apple.* The *Goddeſs of Orchards and Fruits* among the old *Romans, &c.* She was beloved by *Vertumnus.*

Line 379. *Flowrets* or *Flowerets.* A *Diminutive* from *Flowers*; and both from the *Lat. i. e. little Flowers,* pretty and pleasant *Flowers.* Here, a *T. of Herald. Knots of ſeveral Flowers together.*

Line 382. *Three*; *Sax. Teut. Brit. Lat. from the Gr. The Number III.* Here, *Juno, Pallas,* and *Venus,* who ſtrove for the *Golden Apple,* with this *Motto, Let it be given to the Faireſt.* They choſe *Paris* for their *Umpire*; and promiſed him great *Rewards* to bring him over to their *Interest.* *Venus* promiſed him *Helena* the faireſt Woman in the World, &c. He, like a *Fool,* gave it and the *Preeminence of Beauty* to her; which was the original *Cauſe of the Deſtruction of Troy,* himſelf and his *Family.* To theſe our *Poet* compares *Eve,* but ſhe was fairer by far than they.

Ida; Here, an high Hill, three Miles from *Troy*; whereon *Paris* determined the *Queſtion.* There is another of this *Name* in *Crete.*

Line 387. *Marie,* or *Mary*; *Heb. Mirjam, Lat. and Gr. Maria, i. e. Bitter, or very ſad.* *Miriam* the *Siſter of Moſes,* was the firſt of that *Name*; becauſe ſhe was born in the Time of a bitter *Affliction* and *Slavery* in *Egypt.* See *Exod. 15. 23.* and *Ruth 1. 23.* Here, the *Bleſſed Virgin Mary,* the Mother of our *Lord,* which had a real *Salutation,* from the *Arch-Angel Gabriel,* 4000
Years

Book V. MILTON's *Paradise Lost*. 341

Years after this imagined one of *Raphael*, Luke i. 28. *Second Eve* is a fit *Epithet* to the B. Virgin Mother of our Redeemer, who is the *second Adam*. The *Heathens* commemorate her, under the Name of *Mayran*, the Sister of *Bacchus*, the true *Moses*.

Line 396. *No fear*. Mr. *Addison* thinks this Expression is too low for *Milton*. Read, *When our Author began thus to speak, for Adam, by a Fig. of Rhet.*

Line 407. *Intelligential*; Lat. of *Intelligence*, Knowledge, Wisdom and Understanding, such as *Angels*, &c. ☞ *Obs.* A *Transposition* of Words. Read thus, *These holy and spiritual Beings require some sort of Food likewise, as well as the rational and irrational Creatures do, i. e. Man and Beast.*

Line 412. *Assimilate*; Fr. Ital. Lat. i. e. To make one Thing like another; to turn *Meats* into their own *Nature*, *Likeness*, *Flesh* and *Blood*, as all *Animals* do their Food.

Line 424. *Alimental*; Fr. Ital. Sp. Lat. belonging to *Aliment*, Food and Nourishment, i. e. The *Sun* receives some Nourishment from all the *Orbs*, as a Reward for his refreshing *Light*, *Heat* and *Rays* upon them.

Line 427. *Fruitage*; Milt. from *Fruit*. Lat., All Manner of *Fruits*, ☞ *Obs.* A *Transposition* of Words, read thus. *Altho' all the Trees in Heaven yield the Ambrosial Fruits of Life, &c. yet God hath here changed, &c.*

Line 429. *Mellifluous*; Lat. i. e. *Flowing with Honey*, sweetest *Dews*. He means the *Manna*, which is called the *Bread of Heaven*, and *Angels Food*, Ps. 78. 24. 25. from *Exod.* 16. 14. *Num.* 11. 6. 10.

Line 435. *Gloss*; Lat. from the Gr. i. e. The *Tongue* or *Language*: Here, an *Exposition* or *Interpretation*.

terpretation of any *Author*, wherein he is obscure and difficult to be understood; like this *Commentary*.

Line 438. Transubstantiate; Fr. Lat. Milt. i. e. To convert, turn or change a Thing into another Substance. Here, to digest the Food they did eat into their own Nature and Nourishment.

Line 440. Emperic, or Empiric; for Empirical. Fr. Ital. Sp. Lat. from the Gr. i. e. A Trial or Experiment. A pretended Physician, one who by bare Practice, without a due Knowledge of the Art of Physic, attempts and ventures to administer Remedies; a Mountebank, a Quack. Here, an ignorant and conceited Alchymist.

Line 447. The Sons of God; i. e. The holy Angels, whom some thought to have Conversation with Women, from a false Sense put upon that Text. Gen. vi. 2. by a Fig. of Rhet.

Line 449. Unlibidinous; Lat. Milt. i. e. without any Lust, or carnal Desire. Here, pure, chaste Love, in perfect Innocency.

Line 461. Inhabitant; Here, Raphael, by a Fig. of Rhet. OBS. Here some sacred Discourses between Him and Adam, upon the whole Œconomy of the Creation; they consist of most sublime and excellent Philosophy, very entertaining, by way of Digression.

Line 481. Consummate; Lat. Completed, perfected; it is directly contrary to consume. Read, The most perfect Flower breaths or sends forth odorous Smells; for odorous Spirits.

Line 488. Discursive; Lat. A Logical T. Gathered by Ratiocination, or laying down some Premises. This is the Method and Manner of Human Knowledge, by a Fig. of Rhet.

Intuitive; Lat. A Log. T. i. e. Looking perfectly and at once into Things; Instantaneous, at the first Glance. This is the higher and most perfect
I
Degree

Book V. MILTON's *Paradise Lost*. 343

Degree of *Divine Understanding* of all Things, past, present and to come, *uno Intuitu*, in one View, at once; and the *Angelical Knowledge* is so, but infinitely lower. See N. 407.

Line 507. Propitious; *Fr. Ital. Lat. i. e.* Going near to one, or very pious; favourable, kind, gentle.

Line 509. The Scale of Nature. Here, the Compass of the whole Creation.

Line 528. Inextricable; *Fr. Lat.* That, from which one cannot *extricate* or rid himself; get on to or avoid. ¶ *Obs.* The Poet opposes the *Opinion* of the *Old Stoics*, about *Fate* and *Destiny*, who maintained an appointed and fixed *State* of Men, which they thought *Jupiter* himself could not reverse, alter or change. *Muhammed* from this Source propagated his impious *Notions* of *Fate* and *Predestination* among his Disciples, only for *Political Ends*: and *John Calvin* revived his tyrannical, cruel, and rigid *Notion* of *Absolute, irrevocable* and *irreversible Decree* of *eternal Reprobation*. An *Opinion* unbecoming *God*, destructive to the *Souls* of Men, contrary to all *Religion, Reason, Sense*, and constant *Experience* over the whole *World*; a *blasphemous* and *abominable Doctrine*.

Line 583. Great Year; *Milton* means the grand *Platonic Year*, when all the *Planets, fixed Stars* and *Celestial Orbs* are said to meet in that very *Point*, in which they were at the first *Moment* of *Time*; and it is compleated in 48000 others says, in 49000 Years.

Line 589. Gonfalons, or Gonfanons; *Ital. i. e.* Swelling with the *Wind*. The Church's *Banner* or *Flag* carried on a *Lance* in the *Pope's Army*. Here, an *Imaginary Standard* of the *Angels* in *Heaven*.

Line 600. Hear. *God* the *Father's* supposed *Speech* to his *Angels* at the *Creation*. - See *Psal. 2. 6. 7.*
Line

Line 609. *Vicegerent*, q. *Vicemgerens*, Fr. Ital. Lat. i. e. *He that bears any Place for another*, or acts under another's Power; a Deputy-Governour. Here, the Kingdom of the *Messias*.

Line 633. *Rubied*; Lat. *Milt.* i. e. *Made red like a Ruby*; of the Colour of Claret, *tinctur'd Nectar*.

Line 638. *Quaff*; Sax. O. E. q. *To drink quite off*; to drink out of a *Quaffe* or Cup; to drink plentifully, but temperately. See *John* 2. 10.

Line 646. *Roseate*, of a *Rose*, Lat. Gr. i. e. *Rose-like*; Dews smelling sweet like *Roses*.

Line 657. *Alternate*; Fr. Lat. i. e. *Taking Turn one after another*. Here, they sing all Night by Turns and Courses. Read, *The Angels in their Courses do alternate or sing sweet Songs about the Throne of God all the Night long*.

Line 664. *Messiah*; Heb. *Messias*, and *Christos* in Greek; i. e. *The Anointed*. This is mentioned, *Psal.* 2. 2. *Dan.* 9. 26. and so interpreted *Job.* 1. 21. 4. 25. and notified with fifty other different Names in the sacred Oracles. The *Messias* is that grand Prophet, whom the eternal Father promised to send to redeem fallen Mankind from Sin, Satan, Death and Hell; from the Beginning of the World, *Gen.* 3. 15. And by the Voice of all the succeeding Prophets. The unbelieving Jews expect him daily, but true Christians believe that Jesus the Son of the Blessed Virgin, born in Bethlehem, about A. M. 4000 in the Reign of Augustus, is the true *Messias* or Christ: because in him only all the antient Prophecies, Types and Characters of the *Messias* are really and exactly accomplished, to the minutest Circumstance.

Line 671. *Subordinate*; Fr. Lat. A Milit. T. Any inferior Soldier under a Captain. Here, an evil Angel under Lucifer, whom he now is supposed to entice with him into this Rebellion; awakes for that Purpose, and now speaks to him. OBS. Another

Another *Digression*.

Line 701. *Hierarchal*, of the *Hierarchy*. Here, the Standard of all Satan's Legions, under his Government; which had been *Sacred* till then.

Line 703. *Ambiguous*; Fr. Ital. Span. Lat. i. e. Turning to both Parts or Parties, or going many Ways; Doubtful, uncertain; having a double and deceiving Sense or Meaning; obscure and deceitful. Here, Words that may be taken several Ways, the Mark of a Deceiver; as all Satan's Oracles were of old. Read, Satan casts or puts double Words among others, that were plain.

Sound, a Verb; Fr. Ital. Lat. i. e. To fathom the Depth of Water with a Pole, Plummets or Line. A Sea T. Here, to sift, to find out or discover the Minds of other Angels, by a Fig. of Rhet.

Line 711. *Mean while*; Raphael goes on in his Account of the Creation and Fall of Angels.

Line 712. *Abstrusest*; Fr. from the Lat. i. e. Thrust in, hidden. Here, the most hidden and secret Thoughts of Angels and Men. God must discern, see and know them perfectly: for he is the Author of them all, *Psal.* 139. 1. 19.

Line 716. *Sons of Morn*, i. e. The Holy Angels; called so, *Job* 38. 7. because they were created before any of the inferior Creatures; seeing the Highest Heaven and its Inhabitants were first finished, *Gen.* 1. 1. by a Fig. of Rhet.

Line 719. *Son*. God the Father is now introduced, speaking to the Son about those *Rebellious Sons*.

Line 720. *Resplendence*; Fr. Lat. i. e. Shining back or reflecting; A Reflexion, Brightness, Lustre, Glory. See *Heb.* 1. 3.

Line 742. *Rebels*; Fr. Ital. Span. Port. Lat. i. e. Fighting against one; such as oppose and fight against their Prince. Here, the *Fallen Apostate Angels*, who opposed God and his Son.

Line 747. *Impearls*; Fr. Lat. Milt. i. e. The Sun forms

346. A COMMENTARY on Book V.

forms the drops of *Dew* like *Pearls*, for Transparency and Brightness, by a *Fig. of Rhet.*

Line 750. Triple; *Lat.* Threefold, *viz.* *Seraphim*, *Potentates* and *Thrones*; here mentioned.

Line 759. Quarries; *q.* *Squares*, *Fr.* *O. E.* from the *Lat.* i. e. *four-squar'd* Places or Pits in the Earth, out of which *Stones* of all Sorts are digg'd. Read, *With Pyramids and Towers hew'd or dug from Quarries of Diamond and Rocks of Gold.*

Line 760. Lucifer; *Fr. Ital. Lat.* i. e. *A Bearer of Light.* The first Name of this *Arch-Angel* before his Fall: Because of his most excellent *Light* and *Glory*; and also the *Morning-Star*, by a *Fig. of Rhet.* But after his *Fall*, call him now *Satan*, *Beelzebub*, &c.

Line 772. Thrones. Now *Lucifer* is brought in, addressing the *Legions of Angels* under his Command, to the *Rebellion.*

Line 773. Magnific; *Milt.* for *Magnificent*; *Lat.* *Mighty*, *high*, *noble.*

Line 783. Knee-Tribute; i. e. *Humble Submission* or *Worship* paid upon the *Knee.*

Line 798. Edict; *Fr. Ital. Span. Port. Lat.* i. e. *Spoken out*; a publick *Ordinance*, *Statute* or *Decree.* The Word is used in *Germany*, &c. in this Sense; as *Placars* among the *Dutch*, i. e. *Will* and *Pleasure.*

Line 805. Abdiel; *Heb.* i. e. *The Servant of God*, the same as *Obadiah.* An holy *Seraph*, who zealously opposed *Lucifer* in his *Revolt.* Also, a proper Name of Men among the *Jews*: For they piously called their *Children* by some Parts of the Names of God, to put them in Mind of him; thus *Daniel*; i. e. *The Judge of my God.* *Elihu*, i. e. *He is my God.* *Elisba*, i. e. *The Salvation of my God.* The *Affyrians*, *Carthaginians*, &c. imitated them in the Names of their *Idols* and *Men.* *Beltshazzar*, i. e. *Bel is my Strength.* *Asdrubal*,

Asdrubal, i. e. *Baal be our Saviour*. *Hannibal*, i. e. *Baal has been gracious to me*. *Eliza*, i. e. *The Salvation of my God*: Yet they did not always so, but gave *Children* their Names from some *Accidents*, *Beasts*, &c. Thus *Peleg*. *Heb.* i. e. *Division*: Because in his Days the *Earth* was divided among the three *Sons* of *Noah*. *Rachel*, i. e. *A Yew Lamb*: Because she was a *Shepherdes*. *Plato*, *Gr.* i. e. *Broad*: Because he was broad headed. *Cæsar*, *Lat.* i. e. *Hairy*: Because he was born *Hairy*, like *Esau*. *Horsa*, *Sax.* i. e. an *Horse*. *Hengist*, *Sax.* i. e. *A Stone Horse*. *Barbareffa*, i. e. *Red Beard*, &c.

Line 813. *Obloquy*; *Lat.* i. e. *Contradiction*, *Gain-saying*, *Reproach* and *Scandal*, the same as *Blasphemous*, by a *Fig. of Rhet.*

Line 814. *Decree*; *Fr.* *Brit.* *Span.* i. e. *A Judgment*, *An Order of Court*, a *Statute*. Here, *God's Purpose* and *Determination*, that all the *Angels* should reverence the *Son*, as well as the *Father*. The same as *Edict*, N. 798.

Line 828. *Provident*; *Fr.* *Lat.* *Foreseeing*; Having a good *Forecast*, wary, careful, See B. I. N. 25. Read, *How provident God is of our Good and of our Dignity*.

Line 860. *Self-Begot*; *Milt.* *Caused*, produced or begot of *themselves*, as the *Cause* of their own *Being*. *Self-raised* is of the same Signification, (but both utterly impossible) by a *Fig. of Rhet.*

Line 864. *Puissance*; *Fr.* from the *Lat.* i. e. *To be able*; *Power*, *Force*, *Might*, See B. I. N. 632.

Line 868. *Begird*; *Sax.* *O. E.* *To gird about*. Here, to surround or encompass the *Throne* of *God* in a hostile Manner, by a *Fig. of Rhet.*

Line 869. *Besieging*; i. e. *To lay Siege to a Castle*. A *Milit.* *T.* *Storming*, raising War, fighting. The *Poet* puns and plays in the Resemblance of *Sounds* very frequently in this *Poem*, and it was much

much used in his Days, by a *Fig. of Rhet.*

Report; *Fr. Lat.* i. e. *To carry back*; *Talk*, a Relation, giving an Account of Things past. Read, *Carry this Account back to the Messiah.*

Line 872. He said; i. e. *Lucifer*, who spake these Words to *Abdiel*; as *Raphael* relates them to *Adam*.

Line 880. Contagion; *Fr. Lat.* i. e. *Touching Close*; Infection, the spreading of any infectious Disease among many, by some hid Efflux of Humours, as the *Plague*, *Leprosy*, &c. Here, the same Sin and Punishment, extending to *Lucifer* and all his Associates.

Line 890. Devoted; *Fr. Lat.* i. e. *Vowed and consecrated to God*: Here set apart, cursed. OBS. This is taken from the Punishment inflicted upon *Corah*, *Dathan*, &c. *Numb.* 16. 26.

Line 894. Lamenting; *Ital. Fr. Span. Lat.* from the *Gr.* Weeping, wailing, bemoaning: Read, *Thou mourning, learn to know who is thy Creator, by the dreadful Punishments he will inflict upon thee, when thou shalt know who can uncreate, annihilate or destroy thee.*

Line 900. Loyalty; *Fr.* i. e. *Submission to the Law*; Fidelity, Faithfulness and true Obedience to a King. Here to *God Almighty*.

Line 906. Retorted; *Fr.* from the *Lat.* i. e. *Thrown back again*, i. e. *Abdiel* did cast the Scorn of *Lucifer* and his Crew back upon themselves.

Line 907. Tow'rs for Towers; *Sax. Brit. Lat.* Here, The proud, haughty and ambitious Angels of *Lucifer's* Company, aspiring now to be above the *Almighty*, by a beautiful *Fig. of Rhet.*

GEN. OBS. This Book contains much sublime, mysterious and true Divinity; with *Natural Philosophy*, *Astronomy*, &c. both pleasant and useful to the curious. It abounds also with divers excellent Digressions and elegant Speeches.

The End of the Commentary on the Fifth Book.

B O O K



B O O K VI.

- Line 1.** **T**HE Poet's *Exordium* here consists of a close *Connection* with the foregoing *Book*: For *Raphael* continues his *Narration* of the *Rebellion* in *Heaven*, as he ended that.
- Dreadless*; *Sax.* *O. E.* i. e. *without Dread* or *Terror*; fearless, undaunted. *Dreadless Angel*, for *Raphael*, by a *Fig. of Rhet.*
- Line 8.** *Vicissitude*; *Fr. Ital. Lat.* i. e. *A Succession of one Thing after another.* Here, *A Change or Turn of Night to Day.* Read, *Light and Darkness make an agreeable Change by Turns through Heaven.*
- Line 14.** *Vanish'd*, for *Vanished*; *Ital. Fr. Lat.* i. e. *To become vain, empty or void; disappeared, got out of Sight.* Read, *Night went off from before the Morning, as it approached.*
- Line 17.** *Chariots*; *Fr.* from the *Lat.* *A light Coach much used in War by the Antients, surrounded with Scythes, Darts, &c.* *Pharaoh* had 600 of them in his *Army* in those early *Ages.* *Exod.* 14. 7. *1 Kings* 22. 31, 32, 33. *Pf.* 4. 6.
- Line 19.** *Prociñct*; *Lat.* i. e. *Girded up.* Here, ready and prepared for *Battle.* ☞ *Obs.* The *Antients* wore long *Garments*, which they girt up when they began *Battle.* The *Romans* were the first that used short ones, to be fitter for it; the *Saxons* and other *Europeans* imitated them: But other *Nations* keep their antient long *Habits* still.
- Line 29.** *Servant of God.* Here, *God* speaks to *Abdiel*, and gives him glorious *Applauses* and *Commendations* for his *Fidelity*; and also orders *Michael* to encounter *Lucifer.* ☞ *Obs.* Here is a most comfortable *Encouragement* to all good
- H h Men,

Men, to Stedfastness in the *Service of God*, especially in the Worst of Times, where there is a general Corruption of Manners.

Line 36. Worlds; Sax. Teut. Dut. i. e. *Whirled about*; or from the Heb. *Thebbhel*, i. e. an *Orb*; The Universe, Heaven and Earth: For all the superior Orbs are *Worlds*; and inhabited with proper *Subjects*, Heb. 1. 2. Tho' *Aristotle*, *Aquinas*, and many more still think, that there are no more *Worlds*, than this, which is inhabited by Mankind. Here the vast *Multitudes* of the *Apostate Angels*, by a *Fig. of Rhet.* See Mr. *Sturmy* of the *Plurality of Worlds*.

Line 45. Military; Fr. from the Lat. *Belonging to a Soldier*; Soldier-like, Warlike. Read, *And thou Gabriel, who art next to Michael in military Art and Power*.

Line 60. Gan, for *Began to blow*. Sax. Milt. by a *Fig. of Gram.* i. e. *Began to sound*.

Line 62. Quadrate; Fr. Lat. i. e. *Four Square*; Square. Here, A vast Army of holy Angels drawn up for *Battle Array*.

Line 65. Instrumental; Fr. Lat. i. e. *Musick upon Instruments*: For *Musick* is either *Vocal*, proceeding from an human *Voice*; or *Instrumental*, upon *Organs, Harp, Lutes, Pipes, &c.* which are only *Imitations* of it.

Line 72. Passive; Fr. Ital. Lat. i. e. *Suffering*. *Thin, pure, buxom, passive*, are fine *Epithets* for the *Air*; easy to be passed thro'.

Line 77. Province; Fr. Ital. Sp. Lat. i. e. *Conquered or subdued*. A Geogr. T. The old Romans called any Country or *Kingdom*, which they subdued, a *Province*, a *Kingdom*, *Region* or *Country*.

Line 78. Terrene, Fr. Ital. i. e. Lat. *Earthly*. This is an *Adjective* instead of a *Substantive*; for this *Terrene* or *earthly Globe*. An *Hebraism*, i. e.

Book VI. MILTON'S *Paradise Lost*. 351

Ten times the Length of our Earth.

Line 80. Skirt ; Sax. Teut. from the Heb. i. e. To surround. The lower Part of a Garment, the Borders of a Country. Here, A Milt. T. The Wing of an Army.

Line 81. Battalions, from Battle; Fr. Milt. i. e. Like a Battle, in the Appearance or Order of a Fight.

Line 83. Helmets ; Sax. Dut. Teut. Heb. i. e. To cover or hide ; Headpiece or Armour for the Head, Face and Neck, made of Brass or Iron ; upon the Top of them were placed Figures of Lions, Leopards, Griffins and other Animals ; to strike Terror upon the Adversaries : and much used by the Antients. See 1 Sam. 17. 5. 30.

Shields ; Sax. Dut. Teut. Heb. A Target ; Belts or Buckles, wherewith Foot-Soldiers were armed formerly. They were made so long as to cover the whole Body sometimes ; and could carry the Wounded or Dead upon it. A Spartan Mother said to her Son going to the War ; Either bring back this Buckler, or return upon it. Read, And various Shields. See B. I. N. 547.

Line 89. Aspirer ; Fr. Lat. A Pretender. Here, Lucifer or Satan the ambitious and impious Usurper.

Line 105. Interval ; Fr. Lat. i. e. A Space between the Stakes in Trenches ; a small Space of Time. Here, a little Distance in Place, where the two Armies stood.

Line 109. Strides ; Sax. Dut. O. E. A Noun. Very long and wide Steps ; which made Satan appear more terrible to the Holy Angels.

Line 113. Explores ; Fr. Lat. i. e. To cry out ; Search narrowly, view diligently, spy out, find out by diligent searching, i. e. He considers and tries his own Courage well and truly.

Line 144. Prefer ; Fr. Lat. i. e. To set or esteem above and before another ; To set more by, to value

lue more. Read, *There be some holy Angels, who esteem Fidelity and Piety more.*

Line 147. *Sect*; Fr. Lat. i. e. *Following a Party*; following the same Opinion; a Faction. Here, *Thou seest my Party or Associates.*

Line 186. *Ministring*. See B. I. N. 170. Serving, attending, waiting on one. Here, the *Holy Angels* attending on God. See *Dan.* 7. 10.

Line 169. *Ministelsie, Ministrelsy*, from *Ministrel*; Fr. Lat. of an *Instrument of Music*. Here, the *Celestial Choirs, Singers or Musicians*, whom Satan so calls in Scorn, by a *Fig. of Rhet.*

Line 188. *Greeting*; Sax. Dut. Teut. from the Gr. i. e. *To gratify*; because we please him, whom we salute. A Salutation. Here, a violent *Blow* or *Stroke* upon Satan's *Crest*, by a *Fig. of Rhet.*

Line 200. *Our's*, i. e. The *Holy Angels* on our Side: for *Raphael* speaks. *A Joy and Shout, which is the Signal of Victory*, filled all our Party.

Line 201. *Présage*; Fr. Ital. Lat. i. e. *Wise beforehand*. A Warning, a Sign or Token of some strange Thing approaching; the same as *Omen*.

Line 209. *Clashing*, from *Clash*; Sax. Lat. from the Gr. i. e. *To breake*; making a disagreeable Noise, sounding *Discord*.

Bray'd, for *Brayed*; Fr. Sax. Gr. A Word formed from the Sound. To make a Noise like an *Ass*. Here their Armour dashed or struck furiously upon one another, made a terrible *Discord* or Sound; by a *Fig. of Rhet.*

Line 210. *Madding*; Sax. Gr. from the Heb. *Milt*. Made the Spectators *mad*, frantic and furious.

Line 214. *Vaulted*; Sax. Here, covered the Armies with Fire and Smoak like a *Vault* or Arch.

Line 221. *Wield*; Sax. Brit. Poet. i. e. Could handle, move or govern these Elements.

Line 229. *Limited*; Fr. Lat. i. e. Set Limits or Bounds to; confined, restrained, kept down.

Line

Book VI. MILTON'S *Paradise Lost*. 353

Line 236. Ridges ; Sax. The Heights of plowed Lands made by Furrows. Here, The Ranks and Files of the Army in Battle, by a Fig. of Rhet.

Line 243. Soaring ; Ital. from the Lat. i. e. Rising upwards and on high, as Birds do rise in the Air. Here, mounting upwards, by a Fig. of Rhet.

Line 247. Prodigious ; Fr. from the Lat. Extraordinary, wonderful, monstrous. Read, Who had shewed a prodigious Power.

Line 257. Great Arch-Angel, for Michael.

Line 258. Surceas'd, for Surceased ; Fr. Lat. i. e. Ceased or superceded, gave over, left off.

Line 259. Intestine ; Lat. An Anat. T. i. e. Inward, in the Bowels of a Country. Here, in Heaven, like the Intestine or Civil War in a Nation, by a Fig. of Rhet.

Line 280. Precipitate ; Fr. Ital. Lat. A Verb, i. e. To throw one down Headforemost ; to dash in Pieces and destroy.

Line 282. The Adversary, i. e. Satan, by a Fig. of Rhet. who now replies to Michael.

Line 292. Fablest ; Fr. Ital. Span. Lat. Heb. i. e. Vanity. Tells a Fable ; a Story or an idle Tale, i. e. Thou tellest me of Hell, as a Fiction or Dream.

Line 296. Parley (in the late Edit. Parle.) Fr. A Milit. T. i. e. A Conference and Discourse between two Generals. Here, between Michael and Satan, i. e. They ended talking.

Line 304. Swords ; Sax. Dut. Teut. Dan. Gr. from the Heb. He hath cut off. A Milit. T. A Weapon much used in War always ; both an offensive and defensive Instrument of War, very antient and common to all Nations ; but of different Forms.

Line 306. Expectation ; Lat. Ital. Port. i. e. Waiting in Hope. A Looking, longing or waiting for the Spectators, i. e. while the Beholders stood in

354 A COMMENTARY on Book VI.

dreadful *Expectation* of the Action and Event of the Battle, i. e. *They stood expecting*, or waiting to see it. The *Concrete* for the *Abstract*.

Malign ; Fr. from the Lat. Mischievous, dangerous. *A Malign Aspect* according to *Astrologers* portends or forebodes Evil to Men. Read, *As two Planets rushing from a Malign Aspect of fierce Opposition* (which is the same Thing, by a *Fig. of Rhet.*) should combat in the Mid-Sky, and confound their jarring Spheres. It is a fine Comparison.

Line 328. *Convolve'd* ; Fr. Lat. i. e. *Rowled about* ; wallowing up and down for very Pain.

Line 329. *Grinding* ; Sax. O. E. Poet. q. *Grinding* or *Gnashing* the Teeth for Pain. Piercing, cutting, flashing.

Discontinuous ; Fr. Lat. A Philos. T. i. e. *Not Continuous*, not close or firm ; separated, parted, divided, broken off from the *Continuity* or solid Part.

Line 331. *Divisible* ; Fr. Ital. Span. Lat. A Phil. T. That may be divided, separated, parted into more, i. e. *Satan's Substance* could not be long separated, but was quickly united, and became one again.

Line 347. *Annihilating*, for *Annihilation* ; Lat. i. e. *A reducing of something into nothing*, to annul, destroying utterly, ceasing to be, losing all Being ; which is only the Act of *Omnipotence*, and that which it will never do : God will *renew*, but not *destroy* the *Heavens* and *Earth*, at the *last Day*, 2 Pet. 3. 13. Rev. 21. 1. 5.

Line 348. *Texture* ; Fr. Lat. i. e. *Weaving*. A *Composure*, a *Composition*. Read, *Spirits cannot receive any deadly Blow in their thin and fine Fabrick* ; which is like the *Air*.

Line 349. *Fluid* ; Fr. Lat. i. e. *Flowing* ; that flows,

Book VI. MILTON's *Paradise Lost*. 355

flows, runs or flies about easily ; as the yielding *Air*. ☞ Obs. Here is a fine *Philosophical Description of Spirit or Angel*.

Line 353. Condense ; Fr. Lat. i. e. Put closely together ; thick, solid, opposite to Rare and Thin.

Line 362. Unouth ; Sax. Dut. Teut. q. Kennouth, i. e. Not known, an unknown, foreign, barbarous, harsh, strange Pain.

Line 365. Adramelec, or Adramelech ; Heb. i. e. A Magnificent King. A God of Sepharvaim and other Assyrian Countries, and the same as Moloch, 2 Kings 17. 31. Here, one of the Fallen Angels Chiefs, supposed by our Poet.

Asmadai ; the same as Asmodeus. See B.IV. N. 168.

Line 371. Ariel ; Heb. i. e. The Lion of God. A Name given to Jerusalem, Is. 29. 1. From the great Brazen Altar erected there, by King Solomon, which like a Lion devoured the Sacrifices : For Solomon offered 1000 Burnt Offerings upon it at one Time. See Exod. 27. 1. 2 Chron. 1. 5, 6. Here, a devouring, and very furious Captain of the Fallen Angels.

Arioc, or Arioch ; Heb. i. e. A fierce Lion. Another of the Chiefs among the rebellious Spirits. It is not mentioned in Scripture, in this Sense.

Line 372. Ramiel ; Heb. i. e. The Exaltation of God. A very proud and aspiring Chief among them. It is not a Scriptural Name.

Blasted ; Sax. Teut. i. e. Blown upon ; spoiled, marred and withered up as with Fire and Lightning. Read, Abdiel overthrew Ariel and Arioc, and the Violence of the parched and withered haughty Ramiel.

Line 399. Cubic ; Gr. Lat. A Geometric. T. In Form of a Cube or Dye, of six equal Squares. Here, The Holy Angels stood firm in their square Companies, as they were at first drawn up.

Line 411. Prévalent ; Fr. Ital. Lat. i. e. Prevailing ;

vailing; having the better in this *Battle*, conquering. Read, *Michael and his Angels prevalent, encamping on the foughten Field, placed Cherubic waving Fires round their Watches in Guards.*

Line 447. Nisroc, or Nisroch; Heb. i. e. A young Eagle. A God of the Assyrians, worshipped at Ninive, by Sennacherib, 2 Kings 19. 36. For the Heathens degenerated so far from the true God, that they adored Birds, Beasts, Fishes, Plants, &c. Here, another Chief among the Rebels. Now he speaks.

Principalities; Fr. Lat. Ital. from Prince; the Dominions or Jurisdictions of a Prince in a Kingdom; one of the Orders among the holy Angels, that have special and peculiar Jurisdiction over particular Kingdoms; as Michael, who was the Guardian Angel over the Jews, Dan. 10. 13. And whom the Coco-Dæmon, Gr. (i. e. the Evil Principality) over Persia, did oppose 21 Days, so that Michael might not go to the Relief of that Church, then in great Tribulation. Here, Nisroc, the Prince among the Evil Angels.

Line 449. Riven; Sax. Dan. O. E. from Rive, i. e. To rend or tear in Pieces. Here, his Armour cloven asunder; torn in Pieces and shatter'd.

Line 470. Uninvented; Lat. Milt. Not uninvented signifies Invented, found out and discover'd before. Read, I offer a Thing not undiscovered (i. e. well known,) by us, which thou rightly believest to be of considerable Importance to our Success.

Line 477. Spume; Lat. i. e. A Spittle, which it resembles; Froth, Foam, Scum. Here, Hellish Sulphur, invented by the Devils in this War.

Line 485. Thick-rammed, for Rammed; Sax. Dut. Driven close together by Violence, as Rams or Battering Rams used to do. Read, Ramm'd and extended with the Touch of Fire, at the other Bore or Hole. Infuriate;

Book VI. MILTON's *Paradise Lost*. 357

Infuriate; *Lat. Milt.* Put into a *Fury*, made mad, put into a raging or a violent Motion.

Line 514. Aduſted (in the late Edit. *Adjusted*, which is wrong;) *i. e.* being burnt thoroughly, scorched, dried well.


Line 519. Miſſive; *Fr. Lat. i. e. Sent*; that might be ſhot out of thoſe warlike Engines, diſcharged.

Line 527. Panoplie; *Lat. Gr. i. e. An Universal Armour*; compleat Armour of all Sorts. See *Ephes. vi. 11.*

Line 535. Zophiel; *Heb. i. e. The Spy or Watch of God*; one of the Chiefs under Michael, who ſounds the Alarm to Battle.

Line 543. Orbed; *Lat.* made round, like any Thing that is round. Here, the round *Head-pieces* of the Holy Angel.

Drizling; *Vulg. Mizling*; *q. Miſtling*, or little *Miſt*; *Teut. Dut. O. E. i. e.* a little Dew, a ſlight Shower, a very light Rain. Here, *Not a ſlight Shower of Darts and Arrows.*

Impal'd, for *Impaled*; *Teut. Dut. Ital. Lat. Gr. Heb. i. e. The Trunk of a Tree.* Hedged in, as with great *Pales* or *Stakes*. Here, ſurrounded, guarded, attended.  *OBS. Impalation* is a moſt tormenting Punishment of Malefactors among the *Turks* and *Persians*.

Line 558. Vanguard, Vantguard, or Avantgarde; *i. e. Before. Fr. Ital. A Milit. T.* The foremoſt Rank or firſt Lines of an Army drawn up in Battle, which charges firſt upon the Enemy.

Line 560. Compoſure; *Lat. i. e. Made up*; a *Compoſition*; making up or ſettling of Affairs, an Agreement between contending Parties. But here it has a quite contrary Meaning, like *Satan's* old *Stratagems* in his deceitful Oracle.

Line 562. Overture; *Fr. i. e. An Opening*; a Diſcovery of the *Mind* and *Intentions*; an Offer, a Pro-

a Proposal of *Terms of Peace*. Opening the *Front* of the *Battle*, to shoot their destructive Engines. ☞ *Obs.* Here are several *Words* of a double Meaning, which imply both the Designs of *Peace*, and Preparations of *Warlike Engines*, on *Satan's Side*, viz. *Composure, Overture, Discharge, Charge, Touch, Propound, Contents, Urg'd Home, &c.* by a *Fig. of Rhet.*

Line 570. Flank; Fr. A Milit. T. The Side of an Army or Battalion, from the *Front* to the *Rear*.

Line 572. Row; Teut. O. E. An Order, Rank, or Line; i. e. *We saw a threefold Row or Rank of mounted Pillars which were fix'd on Wheels.*

Line 583. Vent; Fr. Lat. i. e. Wind, a little Crack or Clift. Here, a small *Touch-hole* in these *Engines* or supposed *Guns*. ☞ *Obs.* Here *Milton* has an Eye to our *Guns, &c.* which are a modern Invention among us; tho' the *Chinese* had such Ordnance 2000 Years before the *Europeans*.

Line 599. Relax; Lat. i. e. To open; to loose or slacken. Here, to make the closed Ranks to widen themselves.

Line 605. Displode; Lat. Milit. A Milit. T. To break or burst in Pieces. Here, to discharge their Engines.

Line 609. O! Friends. *Satan's* supposed Speech. In Mr. *Addison's* Opinion this is the weakest in the whole Poem: But it is to be consider'd, that *Satan* is now in a *worsted Condition*; therefore it gives the *Reader* a more perfect *Idea* of Him and it too; and is so contrived by the *Poet*, for this End: Just as the Condition of *Ovid's* dejected Spirit plainly appears throughout his Book call'd *Tristia*.

Line 622. Contents; Fr. Lat. i. e. Held in: Wares contained or held in a Bag, Cask or Vessel. Here, *Satan's Sulphur, Nitre, &c.* which

Book VI. MILTON'S *Paradise Lost*. 359

which *Belial* calls *Terms of Weight, and Hard Contents*, ambiguously and craftily to deceive.

Line 654. Promontories; Fr. from the Lat. A Geogr. T. i. e. High Mountains hanging over the Sea, upon a Coast. Here, for any high Hills.

Line 665. Jaculation; Fr. Lat. i. e. A Casting, shooting, darting, throwing, hurling. Read, Dreadful Jaculation.

Line 679. Assessor; Fr. from the Lat. i. e. One that sits by; an Assistant, one that sat on the Bench assisting the Judge. Here, the Son of God.

Line 692. Suspend; Fr. Lat: i. e. To hang up; delay'd, put off, stopt for awhile. Here, I deferr'd their Condemnation for a Time. See Matt. 8. 29. Jude 5. 6.

Line 714. Thigh; Sax. Dut. Teut. i. e. Thick; because the Thighs are grosser than the Legs and Arms. Two strong Members of the Human Body, well known. See Ps. 43. 3.

Line 739. Undying; Sax. Milt. i. e. Never dying; endless, everlasting. See Is. 66. 24.

Line 744. Unfeigned; Lat. i. e. Not feigned, not pretended. Here, sincere, hearty. Read, Sing unfeigned Hallelujah to thee.

Line 756. Beril or Beryl; Chald. Burla; Arab. Albelor; which the Greeks and Latins turned into Beryllus. But Exod. 28. 20. and Ezek. 1. 16. 10. 9. it is called Tarshish; which is also the Name of the Ocean. Ps. 48. 8. because this Stone is of a Sea Colour. The Septuagint translates it, Chrysolite, Gr. i. e. the gold-coloured Stone. It is a precious Stone of a feint green-Colour like the Water of the Sea. Aser was engraven upon it; predicting that his Habitations should be upon the Sea Coast, as it happened. Josh. 19. 29. OBS. This poetical Description of the Chariot of the Deity is taken from the Prophet Ezekiel and the Revelation.

Line

Line 761. Urim; Heb. Plural, i. e. Lights. This Word with Thummim, i. e. Perfections, was put in the High-Priest's Breast-Plate; to enquire and to receive Answers from God; which continued in that Church 'till the Babylonish Captivity. Ezra 2. 63. Neh. 6. 65. That was about 1060 Years.

Line 822. Emulous; Fr. Ital. Span. Lat. Striving to exceed others, thro' Ambition and Vain-Glory. i. e. These wicked Angels did not endeavour to vie with the Messias in his Holiness, Goodness, Mercy, Justice, and other Divine Perfections; but only in his Strength, that they might conquer him; and regarded not who did excel in these.

Line 837. Infixt; Lat. Milt. i. e. Fixed in; struck or fastened into. Read, Such Thunders as fixed many Plagues and Torments into them.

Line 879. Mural; Lat. Gr. of or belonging to a Wall. A City Wall. Our Poet supposes, that there was left a vast Gap or Breach in the Walls of Heaven; at the Downfall of those Angels, as is usual in the Storming of fortified Cities and Castles, by a Fig. of Rhet. OBS. A Mural Crown like the Pinacles of a Wall, was given by the Old Romans, to him who first scal'd the Enemies Garrison.

Line 884. Jubile. Here, Songs of great Rejoicing among the Holy Angels, upon the Messias's Triumph over the rebellious Ones.

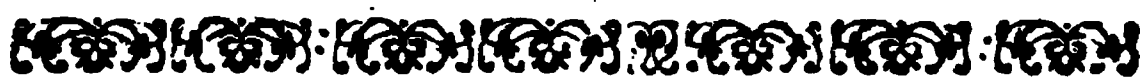
Line 893. Thus. The Holy Angel Raphael now draws a most pleasant and useful Conclusion, from his long Narration of the Sin and Ruin of the wicked Angels: An excellent Caution to Adam and all his Posterity; against all the Temptations of Satan and his Instruments. Happy, thrice happy they who do regard it.

GEN. OBS. This Book is for the most Part a continued Digression from the grand Subject; but represents most beautiful Ideas of God the Father, the

Book VII. MILTON'S *Paradise Lost*. 361

the Son, the *Messias*; with curious Parts of *Natural Philosophy*; and the sublime Account of the supposed *War* with the *rebellious Angels*: In this he far exceeds *Homer*, *Virgil*, *Ovid*, and all other *Poets* of old: because he has all their beautiful *Strokes*, without their *Blemishes*.

The End of the Commentary on the Sixth Book.



B O O K VII.

Line 1. **T**HE *Exordium* consists of a pious *Invocation* of the *Holy Spirit*, to come down from *Heaven* to his *Assistance*; to *Line 40.*

Urania; *Lat. Gr. i. e. Heavenly*; one of the nine *Muses*, the Goddesses of *Astronomy*, and of all heavenly Things. She is represented crown'd with *Stars*, and a great *Globe* in her Hands; to shew, that she teaches the Way to *Heaven*. By this feigned *Name* our *Poet* agrees with the old ones, but means the *Divine Spirit* only; and doubtless they did the same, under a *Masque*.

Line 4. *Pegasean*, of *Pegasus*; *Lat. Gr. i. e. A Fountain*; the winged Horse of the *Poets*: because it is said, He opened the *Fountain*, *Hippocrene*, i. e. *The Fountain of the Horse*, by a Kick of his Heels, and flew up to *Heaven*. This was a Well of *Boetia*, near *Helicon*, dedicated to *Apollo* and the *Muses*. This *Fable* signifies either the *soaring* and quick *Imaginations* of the *Poets*; or a *Ship* that sailed well, which *Neptune* bestowed on *Perseus*, wherein he conquered some mischievous *Pirates*. But our *Divine Poet* mounts infinitely higher for the Aid of the *Holy Ghost*. *Pegasus* is a celestial Northern *Constellation*, consisting of 20 *Stars*.

Line 18. Bellerophon; Lat. Gr. i. e. A Murderer of Beller, his Brother. Perseus the Son of Glaucus King of Corinth is so called. He was a noble Youth, and after many Exploits (being desirous of flying up to Heaven by the Help of his Horse) was cast down headlong by Jupiter; and by the Fall he was made blind. Then he lived a wandering, Vagabond Life; like another Cain, and died with Hunger, about A. M. 2693. This Fable represents the Vanity and just Punishment of Pride, Presumption and lofty Mindedness.

Line 19. Aleian, of Aleia; Lat. Gr. i. e. Wandering. A Field in Cilicia, where it is said, that Perseus wandered after his Fall from Heaven, and died for Hunger; as the Country to which Cain fled, it is called Nod, Heb. i. e. the Land of the Vagabond. It's plain, this Fable is copied from the History of Cain: for he would have Mounted up to Heaven by his impious and invidious Sacrifices; he slew his Brother, and wandered a Vagabond and miserable Life, till he died, Gen. 4.

Line 34. Thracian, of Thracia, Lat. from the Gr. i. e. Roughness: because it is a rocky and hilly Country. And for the same Reason, the Kingdom of Argeb on the East of Jordan was called Trachonitis, Luk. 3. 1. Tiras, Heb. Thrace is a large Country in Europe, lying upon the Euxine and Aegean Seas, whereof Constantinople is the Capital. It was called Rmania or New Rome, when Constantine made his Royal Residence there.

Bard, or Bardh; Brit. i. e. wise and skillful. The Poets and Learned among the antient Gauls and Britons (such as they were) were so called from Bardus the Son of Druis, a King of the Gauls. Here, Orpheus, who was torn in Pieces by the Ciconian or Thracian Women, when they celebrated the Feasts of Bacchus; because he spake against Carnal Lusts.

Book VII. MILTON's *Paradise Lost*. 363

Line 35. *Rhodope*; *Lat. Gr.* A Mountain of *Thrace*, so called from *Rhodope*, i. e. *A Rose*; a *Queen* of it, which was murdered and buried there: in Memory thereof the *Greeks* call it *Bastissa*, i. e. *The Queen's Mountain*; but now *Valiza*. The whole *Province* there is also called *Rhodope*.

Line 37. *Muse*. See B. I. N. 6. Here, *Calliope*, her *Son*, for *Orpheus*; because he was her supposed *Son*; a Title attributed to all celebrated *Poets* whatsoever; by a *Fig. of Rhet.*

Line 40. *Goddeſs*, from *God*; *Sax. Dut. Tent. q. Good*: A female *She-Divinity*. Here, our *Poet* means the *Holy Spirit of God*, in Imitation of the antient *Poets*, by a *Fig. of Rhet.*

Line 43. *Apoſtaſy*; *Fr. Lat. Gr.* i. e. *A falling away* from the true *Religion* to a false one, viz. from the *Chriſtian* to *Heatheniſm*, *Muhammediſm*, &c. They that do ſo are called *Apoſtates*, i. e. *Renegadoes*, *Backſliders*, *Turn-Coats*. Read, *Beware of Apoſtacy* or *falling away from God into Sin*; After the *Fall of the Angels*.

Line 87. *Fires*. Here, It is a *Noun*, i. e. The *Planets* and *fixed Stars*, which appear to us as *Fires*, by a *Fig. of Rhet.* Read, *And adorned with innumerable moving Fires*.

Line 89. *Interfuſ'd*, for *Interfuſed*; *Lat.* i. e. *Poured out between*. Here, flowing and blowing between *Heaven* and *Earth*, and between all *Bodies* therein.

Line 104. *Star of Evening*, i. e. *Venus*, by a *Fig. of Rhet.*

Line 123. *Suppreſt in Night*; *Fr. Lat.* i. e. *Borne down*. Here, concealed, hid in *Darkneſs*, not revealed to *Man*.

Line 162. *Lax*; *Sax. O. E. Lat.* At large, wide, here and there, over the whole *Earth*.

Line 169. *Inſinitude*; *Fr. Lat.* *Infinity*, *God*, who is beyond all *Bounds*, boundleſs, incomprehenſible.

I i a *Vacuous*;

364 A COMMENTARY on Book VII.

Vacuous ; *Lat. Milt. Empty*, i. e. There is no Space *Vacant* or empty, which *God* is not in, or can be excluded from. Read, *Nor is the Space empty any where.*

Line 204. Spontaneous, for *Spontaneously* ; *Lat. Voluntarily*, freely, of one's own Accord. Here, of themselves.

Line 214. Surging ; *Lat. Milt. i. e. Rising up*, rushing one upon another. *Surging Waves.*

Line 216. Omnific ; *Lat. Milt. i. e. Making all Things.* See *Jobn 1. 2. 3. Heb. 1. 2.*

Line 238. Tartareus ; *Fr. Lat. Gr. Belonging to*, or full of *Tartar*, A sort of Salt. Here, the *Dregs of Nature*, as the *Earth* and all *heavy gross Bodies* in it.

Line 240. Disparted ; *Lat. Poet. i. e. Parted asunder* ; divided into certain Parts, separated *Elements* into their proper Places.

Line 264. Expanse ; *Lat. The Firmament, Heaven, the Air, the Sky* ; so called, because it is *extended*, displayed and stretched out wide. *Job* calls it, *A molten Looking-Glass* ; and the *Psalmist* compares it to a *Curtain*, *Psf. 104. 2.* It is called also the *Firmament*, *Lat. i. e. Strength*, from the *Solidity* of it.

Line 286. Emergent ; *Fr. Lat. i. e. Sweeming out*, rising up above the *Water*, towering above the plain *Fields.*

Line 288. Tumid ; *Fr. Lat. Swelled, puffed up* into very gross *Heaps* ; such as the *Alps, Taurus, Andes, Athos, Caucasus, Im us, &c.*

Line 302. Serpent-Error ; *Lat. Milt. The turning and Winding of Rivers*, like the *creeping of a Serpent.*

Line 303. Oose, or Ooze ; *Sax. O. E. Slime and Mud* in the Bottom of the *Ocean* or *Rivers.*

Line 321. Corny, of Corn ; *Sax. i. e. Like the Corn* : because the *Stalks of Reeds* resemble those of *Corny* or *Horny Reed* : because the *Reed* pricks up

Book VII. MILTON's *Paradise Lost*. 365

up like an *Horn* or *Spears*, held up in Battle Array ; or because *Darts* were also formerly made of *Reeds* ; whence the *Allusion*.

Line 325. *Gemm'd*, for *Gemmed* ; *Lat. Gr.* The Buds of Trees, which resemble *Gems* or precious *Stones*, in Colour, *i. e.* the Trees yielded or brought forth their beautiful *Buds* and *Blossoms*.

Line 348. *Altern*, for *Sub-alternately*, by a *Fig. of Gram.* *Lat. A Milit. T.* Here, by *Turns* and *Changes* in the *Days* and *Nights*.

Line 358. *Sow'd* ; *Teut. Sax. Dan.* Properly to *sow Corn* in the Ground. Here, placed an Abundance of *Stars* in the Heavens. ☞ *Obs.* The Words, *Sowed*, *transplanted*, *Shrine*, *Porous*, *Drink*, *Liquid*, *Light*, *Palace*, *Urns*, *Morning-Planet*, *Gilds*, *Horns*, *Tincture*, *Lamp*, &c. are most beautiful *Fig. of Rhet.* which, like sparkling *Jewels*, adorn this *Paragraph* with a continued *Allegory*.

Line 360. *Transplanted* ; *Fr. Lat. A T. of Garden.* *i. e.* To plant in another Place. Here, God settled the largest Share of the *Original Light* in the Body of the *Sun* ; which is only an *Ocean of Fire*, as the Sea is of *Water*, and as full of *Inhabitants*.

Line 363. *Palace* ; *Fr. Lat. Gr.* A Court or Mansion House of a Prince. Here, the Receptacle of the *Light* in the *Sun*.

Line 365. *Urns* ; *Fr. Ital. Lat. i. e.* *Burnt* ; Vessels made of *burnt Earth* ; of Silver, Gold and other Metals of several Uses among the *Old Romans* ; particularly, to keep the *Bones* and *Ashes* of their Dead, after the Bodies had been *burnt*. Here, the *Bodies* of the *Planets*, by a *Fig. of Rhet.*

Line 366. *Morning Planet*, *Lucifer* or *Venus*, which appears first in the Morning, by a *Fig. of Rhet.*

Pleiades ; *Lat. Gr. i. e.* *Many Stars* ; six are visible, by the naked Eye ; the seventh has disappeared for some Ages-past : And forty-six more by the

366 A COMMENTARY on Book VII.

Help of Glasses, or sailing : because the *Antients*, thought it was a proper Time to put to Sea, when they appeared. The seven *Stars* in the Neck of the *Bull*, which rise in the Beginning of *March* ; therefore the *Romans* called them *Vergiliæ*, i. e. *Rising in the Spring* ; and set in the *Autumn* or *Harvest*. They with their *Influence* are mentioned, *Job* 9. 9. 38. 31. and *Amos* 5. 8.

Line 377. *Mirror, or Mirrour* ; *Fr. Lat.* i. e. *To admire*. A Looking Glass. Here, the *Moon*, which like a *Looking Glass*, receives the Reflection of the *Sun's Rays*. See B. IV. N. 263.

Line 382. *Dividual* ; *Lat.* A T. of *Arithmet.* A Number in the Rule of *Division*, and part of the *Dividend*, i. e. The *Moon* keeps up her *Share* of Empire over the *Night* ; tho' attended with innumerable lesser *Lights*.

Line 391. *Whales* ; *Sax. O. E.* The hugest Creatures in the *Sea*, as *Elephants* are on the dry *Land* : They are mentioned in particular, *Gen.* 1. 21. To shew that the greatest *Animals* could no more make themselves, than the *smallest*.

Line 402. *Sculles* ; *Sax. O. E.* *Shales* of *Fishes*, Companies, Multitudes, so huge, as to make Banks in the *Ocean*.

Line 405. *Coral* ; *Lat. Gr.* i. e. *Of another Colour*. A Plant or Shrub growing in the *Sea*, of a green Colour ; but when taken out, it becometh as hard as a Stone, and of the finest Red. But this Softness under Water is now found to be a vulgar Error and Mistake.

Line 409. *Jointed Armour*, i. e. In their hard Shells, which resemble *Armour* or *Coats of Mail* among *Soldiers*, such as that of the *Crocodile*, &c.

Seal ; *Teut.* A Noun. The *Sea-Calf* ; because it resembles a *Calf* or *Dog*, on the dry *Land*.

Line 410. *Dolphins*, from *Delphi* ; *Lat.* from the *Gr.* because the People of *Delphi* first discovered this

Book VII. MILTON's *Paradise Lost*. 367

this Fish; or *Delphax*, Gr. i. e. An *Hog*: because it resembles one in its long *Snout*, *Fatness*, *Ribs*, *Liver* and *Entrails*. It is called the *Sea-Hog*, and the *sacred Fish*; because it was consecrated to *Neptune*. A *Dolphin* is a large Fish, not unlike a *Porpoise*, very straight, and the swiftest of all Fishes or Birds; as swift as an Arrow; it will overtake a *Ship* in full Sail before the Wind; and continually in Motion. It doth live 20 or 30 Years, and three or four Days out of Water, as an *Eel* doth. *Dolphins* are said to be Lovers of *Men*, *Music*, and especially of their own *Species*, even when dead; which they deplore with Groans, Lamentations and Floods of Tears. It is a certain Sign of a Tempest, when they sport on the Water. Their *Flesh* was of great Request among the Antients; and purchased at an extravagant Rate; tho' it yields no very grateful Taste; They have no Gall. *Bended* is an *Epithet*, taken to please the *Painters*.

Line 417. *Tepid*; Lat. Gr. i. e. To *smoak*; from the *Chald.* i. e. A *Chimney* or *Fire*. Lukewarm, warm, hot.

Fens; Sax. Dut. from the Lat. i. e. *Hay*: because it abounds most in those moist Grounds. Here, Moorish, marshy, and wet Places.

Line 420. *Callow*; Fr. Sax. Lat. A T. of *Falcon*. Young and rough *Fowls*, before they are fledged or covered with Feathers and Wings; as they come out of the *Shell*; *unfledg'd*, *unfeathered*, *not ripe*.

Line 421. *Summ'd*, for *Summed*; Lat. i. e. *Number'd*; cast up in a *Sum*. Here, a T. of *Falcon*. When a *Hawk* has gotten all his *Feathers*, i. e. They grow up and take to themselves all their *Feathers*; are now ripe. Read, *And soaring the sublime or lofty Air*.

Line

368: A COMMENTARY ON Book VII.

Line 422. Clang ; Fr. Lat. from the Gr. A Word formed from the Sound. A Noise made with the Wings of Birds ; when they rise up or light down upon the Ground.

Line 423. Stork ; Sax. Gr. Heb. Chahdah, i. e. Kindness or Natural Affection : because that Bird hath a great Love to its Young ; and they to the old ones. A Fowl bigger than a common Heron, with a white Head, Neck, Belly, Tail and fore Part ; but black in the Back, with broad Claws, like the Nails of a Man. Pliny says, in Thebessy, a Man might not kill a Stork upon the Pain of Death : because they destroyed the Snakes, Frogs and Serpents, which abounded in that Country.

Line 424. Eyries ; Teut. Sax. O. B. from the Lat. q. Aerius, of the Air : because they are built on high in the Air, on the Tops of Trees. A T. of Falconry ; Nests for Fowls, in the Tops of Trees.

Line 426. Wedge ; Sax. Properly a Tool ; Sharp at one End, to cleave Wood with. Here, to flee in the Form of a Wedge, thro' the Air ; as the wild Geese, Cranes, &c. do ; their Captain leads the Way and cuts the Air, to ease the weaker ones, that follow him.

Line 427. Intelligent. B. V. N. 407. i. e. Knowing and understanding, i. e. All the Birds of Passage, viz. the Swallow, the Stork, the Crane, the Cuckow, the Quail, Wood-Cock, Stork, &c. do know their proper Season or Time of coming and departing out of a Country, for the Space of six Months.

Line 428. Caravan ; Turk. Haraa-va-han, i. e. A mixed Conveniency. A great Company of Merchants, Pilgrims and Travellers, marching with Arms, and all Equipage, from 5000 to 100,000 sometimes, for their greater Safety from Robbers, very usual in Asia and Africa. Here, a Flock of these Birds, flying away into remote Places for

Book VII. MILTON's *Paradise Lost*. 369.

a Season, by a *Fig. of Rhet.*

Line 430. Crane; Sax. O. E. A Name formed from its *Sound*. A Bird of *Passage*, celebrated by the *Prophet*, for her observing the fit *Time* of of *coming* and *going* from one Country to another, *Jer. 8. 7.* It is a *Bird* with a very long Bill, Neck and Legs; sometimes weighing 10 Pounds; and is a *Water Fowl* resorting in *Fens*.

Line 437. Silver; Sax. Dut. Teut. of or belonging to *Silver*; which is a white Metal, next in Value to *Gold*. Here, clear and pure *Lakes* and *Rivers*.

Line 438. Downy; Sax. O. E. Covered with *Down*, or the soft and finest Feathers upon all Sorts of Birds.

Swan; Sax. Teut. Dan. A large Water-Fowl, some of them weighing 20 Pounds, and thought to live 300 Years. It lays seven or eight Eggs; and sits hatching them about two Months; she bends her long Neck downwards: Therefore the *Poet* calls it her *arched Neck*.

Line 440. Oary, or Oarie of Oars, Sax. O. E. Instruments used in rowing *Boats* upon the Water. Here, the *Feet* of the *Swan*, serving her as *Oars*; and from thence Men invented the Use of *Oars* of *Ships* and *Boats*.

Line 441. Dank; Teut. Dan. i. e. The *Moisture*; *Damp*, or wet Places; *Fens*, the Waters.

Line 444. The other Cock, i. e. The Peacock, by a Fig. of Rhet. The most beautiful of all Birds, and also the proudest of all Creatures; and therefore it was dedicated to *Juno*. It is elegantly described here, from *Job 39. 13.*

Line 457. Laire, or Layer; Fr. Teut. A T. of *Hunt*. A Den or Place wherein wild *Beasts* and *Cattle* do lie and shelter themselves in the Night and from Danger.

Wouns, or Wons; Sax. Dut. A T. of *Hunt*. Abides, lodges, haunts, or resorts in.

Line

370 A COMMENTARY on Book VII.

Line 464. *Tawny*; *Fr. Ital. Dut. O. E.* Yellowish, of a dusky Colour, resembling *tanned Leather*, of a *dun Chesnut Colour*, the general Colour of *Lions*; tho' in *Ethiopia* and in some Parts of *Asia and Africa*, they are white, black and red.

Pawing; *Sax. Brit. Milt. i. e.* *Moving his Paw* or *Foot*, to get loose out of the Ground, at his *Creation*.

Line 466. *Rampant*; *Fr. Lat.* A T. of *Herald*, when a *Lion* is reared on his hind Legs, in a fighting Posture with his fore Feet; he is said to be *Rampant*, i. e. *Climbing*, raging.

Brinded, or Brindled; *Sax. O. E.* Spotted, mixed with grey, and Chesnut Colour.

Line 467. *Libbard*; *Lat.* from the *Gr.* contracted of *Leopardus*. A wild Beast, engendered of a *Lion* and a *Pard* or *She Panther*, with a fine spotted Skin.

Moul, or Mole; *Dut. Fr. Sax. O. E. i. e.* *Throwing up the Mold* of the Earth: A little Creature, that lives under Ground upon *Worms*, and casts up the Earth; about the Bigness of a *Rat*. It is said to be *blind*, or at least it hath very small Eyes, but quick Ears: Therefore it is called in *Gr.* *Tuphlos*, and in *Lat.* *Talpa*, i. e. *Blind*.

Line 469. *Hillocks*; *Sax.* A Diminutive from *Hill*, i. e. *A little Hill*. Here, Heaps of the Earth cast up by the *Mole*.

Stag; *Sax. i. e.* *Pricking or Pushing* with its Horns. A red male Deer, five Years old.

Line 471. *Behemoth*, *Heb. Plural. i. e.* *Beasts*, as if many *Beasts* made up this one. See *Leviathan*. B. I. N. 201. The *Elephant*. A Beast of prodigious Stature, the greatest upon *Earth*, as the *Whale* is in the *Sea*. It is a very wise, tame and teachable Creature. See *Job. 40. 15*.

Line 472. *Fleeced*; *Sax. Dut.* from the *Lat.* Here, covered with *Wool*; for every Creature was perfect

Book VII. MILTON's *Paradise Lost*. 371

perfect and in the Prime. Read; *All the Flocks did rise out of the Earth with their Fleeces, bleating, perfect and compleat in all their Parts, just like Plants.*

Line 473. Ambiguous. Here, uncertain, whether they owed most of their Original, to the Sea or Land.

Line 474. River-Horse. In the Gr. *Hippopotamos*. A Beast living in the River Nile, with a black Back and Mane, like an Horse; and of the Nature of a Crocodile.

Crocodile; Lat. Gr. i. e. Yellow; because it is of a yellow Colour: or because it hateth the Smell and Taste of Saffron, which is yellow. A huge, voracious and very strong, but timorous Beast, in the Nile, Ganges, &c. living equally upon Land and Water; as our Geese, Ducks, Otters, &c. Its Jaws are wide enough to swallow a Man whole, full of Teeth. It is the only Beast that hath no Tongue, sixty Bones or Joints in the Back. The upper Skin is firm, hard and impenetrable with any Dart, Spear or Shot, no not with a loaded Cart; and therefore *Scaly* is a proper *Epithet*; but it may be wounded in the Belly. It swims with the Feet and Fins, which are upon the Tail; but is very slow in its Pace: because the Feet are short. The Tail is near as long as the whole Body. It lays its Eggs in the Sand or Earth, and brings forth its Young every Year. Its Eggs are as big as a Goose's, and it lays one every Day for sixty Days. It is thought that they live 100 Years, and are generally thirty Foot long. In Panama some of them are 100 Foot long. An *Alligator*, is only a young Crocodile. The Old Egyptians worshipped this Beast, out of Fear; or for the Benefit, which it did to them: for it defended their Country from the Incurfions of the wild Arabs, who durst

durst not pass the *Red Sea* for fear of those voracious *Beasts*. They made it also a Symbol of *Impudence* in their *Hieroglyphics*. They are scarce now in the *Nile*, and the People of *Florida* have continual Wars with them.

Line 482. *Minims*; Lat. *Milt.* i. e. *Small, little*; The smallest of all Creatures, inconsiderable.

☞ Obs. The *Philosophers* call them *Animalcula*.

Lat. i. e. *Animalcules* or *Minute Animals*; so small, that Millions of Millions of them may be contained in a Drop of Water. Mr. *Lewenbock* says, that he has seen 50000 of them in a very small Drop of Liquor, and are perceivable by the finest *Glasses*. Little *Insects* in the *Earth, Air* and especially in the *Waters*, which no human Eye can perceive, a plentiful Food to others, and as lively a *Demonstration* of the Infinite Power and *Wisdom* of the great Creator, as the *Whale, Elephant, &c.* A certain old Author stiles *A Scrutiny* into those *Minims*, *An Hymn to the Supreme Being*. See Mr. *Derham's Physico-Theology*. p. 186.

Line 484. *Wings*; Sax. *Dan.* A Noun. The Parts of a Bird used in flying. The *Sirenæ* or winged Serpents in *Arabia*, are very swift, running and flying at Pleasure, and so are some others.

Line 485. *Emmet*; Sax. O. E. i. e. *Having always Meat*. The *Ant* or *Pismire*, a very small Insect. She is celebrated by *Solomon*, for her *Providence, Frugality* and *Industry*, *Prov.* 6: 6.

Line 490. *Drone*; Sax. O. E. A *Wasp* or old Male Bee, without a Sting, who propagates the Species, but cannot gather Honey, for Want of it. Therefore he sits and hatches the Brood, keeps the Eggs warm, while the *Female Bees* gather the *Honey* abroad; and does not stir from the *Brood* till about two o'Clock, when they come home fraughted with *Honey*, and so discharge him.

Line

Book VII. MILTON's *Paradise Lost*. 373

Line 491. Cells; Brit. Teut. Ital. Lat. from the Gr. i. e. To lie down. A Cabbin, a Monk's Apartment, a Hermit's Hut. Here, Store-Houses or little Chambers in an Honey-Comb, wherein the Bees lay up their Honey which they gather in the Summer, to feed on in the Winter.


Line 497. Terrific; Fr. Lat. i. e. Striking Terror; terrible: for the Sight of a Serpent strikes Fear upon Men and Beasts: Yet the brutish Heathens and some Hereticks (called Ophitæ, Gr. i. e. Serpent-Worshippers, who rose about A. D. 130.) did worship that accursed Vermin, the unhappy Instrument of their own Destruction. O! the Degeneracy of poor Mortals!

Line 498. Noxious; Fr. Lat. Hurtful, mischievous, offensive, deadly: for before the Fall, Serpents were not so.

Line 528. Express; Fr. Lat. i. e. Pressed out; clear, manifest, plain, i. e. Thy Creator stamped his own Image upon thee very plainly, which consisted in Divine Knowledge, Wisdom, Righteousness and Holiness; but not at all in any corporeal Shape or Passions, according to the gross Opinion of Vorstius, and many ignorant People in all Ages, and to this Day. See Gen. i. 26.

Line 548. He finished; i. e. God, who then ended or compleated all the Works of the Creation on the 6th Day, which he could have done in one Moment, as he did by one Fiat, in each Day. Hereby shewing to Men, that they are to go on regularly and deliberately, in all their Operations.

Line 550. Accomplish'd, for Accomplished; Fr. Lat. Finished, fulfilled. The Works of the Creation brought to Perfection.

 *Obs. Now the six Days of the Creation are over, the Order of the whole Work is briefly comprehended in these six English Verses.*

The First Day made Heavens, the Earth and Light.

The Second brought the Firmament in Sight.

The Third gave the Sea Bounds, and Grass to th' Earth.

The Fourth to Sun, and Moon, and Stars gave Birth.

The Fifth made Fish on th' Earth, and Birds to th' Air.

The Sixth gave Beasts, and Man God's chiefest Care.

Line 557. Idea; Fr. Lat. Gr. A Species, Conception, or Resemblance. A Phil. T. An Image or Representation of any thing in the Mind of Man. Here, the Eternal and infinite Wisdom of God.

Line 579. Galaxie; Lat. Gr. i. e. Milk-white. An Astron. T. A broad, clear Circle in the Heavens, called in Lat. Via Lactea, i. e. The Milky Way. The French call it the Way of St. James, but I know not why or wherefore. This Splendor is caused by prodigious Clusters of small Stars, which by their Nearness to one another, reflect their Light; being powdered or cast close together, as it were Dust sprinkled upon a Floor, for Thickness, by a Fig. of Rhet.

Line 597. Fret; Sax. O. E. A Music. T. A particular Stop on a Musical Instrument. Here, Songs of Praise to the Almighty Creator.

Line 600. Choral; Belonging to a Chorus or Company of Choristers, Lat. Gr. i. e. Mirth and Joy. Here, of Holy Angels. See B. III. N. 217.

Unison; Lat. A Music. T. i. e. Of one Sound; when one acts his Part only in singing, or playing on an Instrument of Musick.

Incense; Lat. i. e. Burning, a very rich Perfume made use of by Divine Institution, in the Worship of God, Exod. 30. 34. which the Heathens afterwards did imitate in their Temples.

Line 601. Censers; q. Incensers, Lat. i. e. Burning; Vessels made to burn Incense in, Fuming Pans.

Line 619. Hyaline; Lat. from the Gr. i. e. Glassy, A Sea of clear Glass, mentioned, Rev. 4. 6.

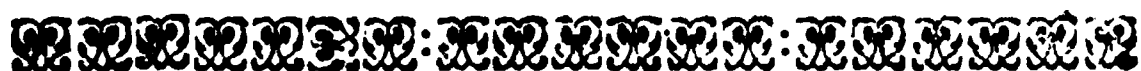
Line

Book VIII. MILTON's *Paradise Lost*. 375

Line 633. Sabbath; Heb. i. e. A Rest. This was the *first Sabbath* or the 7th Day, with us *Saturday*; instituted by God, and celebrated in *Paradise*, in Commemoration of *God's Rest* on that Day from all his *Works of Creation*, Gen. 2. 3. There never was such a *Sabbath* upon Earth, and never will be again; till the grand eternal *Sabbath* shall begin to be celebrated, by all the *Redeemed* in Glory. Therefore, *Come Lord Jesus, come quickly.* Amen.

☞ GEN. OBS. This *Book* is a continued *Digression*, and lays before the *Reader* a most beautiful *Idea* of *Nature*. It is an excellent *System* of *Natural Philosophy*; describing the *Make, Perfection, Use, Properties* and *Beauties* of the whole *Creation*. Here are few other foreign Words, than these of a *Greek, Lat. Fr. Sax. Teut. &c.* Extraction.

The End of the Commentary on the Seventh Book.



B O O K VIII.

Line 1. **T**HE *Exordium* is a Continuation of the same *Narration*. ☞ OBS. Here, *Angel* and *Divine Historian* are Words of the same Sense, for *Raphael*, by a *Fig. of Rhet.*

Line 7. Historian; Fr. Lat. from the *Gr.* a knowing Man; one that is well versed in *History*, or the *Actions* of former Ages and Things; a Relator of past Actions.

Line 32. Sedentary; Fr. Lat. i. e. Sitting still and without Motion; Some think that our *Earth* is such; and so it appears to our Senses. But our *Reason* and the Discoveries of modern *Astronomers* assure us of the contrary.

376 A COMMENTARY on Book VIII.

Line 51. Auditress ; *Lat. Milt.* A Female Hearer, a Woman, that hears any Discourse, for *Eve*, by a *Fig. of Rhet.*

Line 55. Digressions ; *Fr. Lat. i. e.* *Wanderings out of the Way* ; Going from the main *Matter* or *Subject* in Hand, to something else ; such our *Poet* and all others use, to embellish their *Poems*.

Line 74. Scan'd ; *Fr.* from the *Lat. i. e.* *Climbed up to* ; Canvassed, examined thoroughly, *i. e.* to be measured and perfectly known by Men.

Line 78. Quaint ; *Fr.* from the *Lat.* Fine, neat, accomplished. Here, strange, odd and vain Speculations, wide from the real *Truth* of Things. By a *Fig.* call'd *Irony*.

Line 79. Model ; *Fr.* from the *Lat. i. e.* A little *Measure* ; A *T. of Archit.* to frame and fashion according to a Pattern, as *Builders* do. Here, to measure out the *Heavens*.

Line 80. Calculate ; *Fr. Lat.* To reckon or count : for before the *Art of Arithmetic* was brought to Perfection, Men used *Calculi*, *Lat. i. e.* *Pebble Stones* and *Counters*, to cast up Sums by.

Line 82. Appearances ; *Fr. Lat.* An *Astrolog. T.* The *Risings, Motions, Places* and *Influences* of the *Planets*. ☞ *Obs.* Here is a strong and pleasant Confutation of *Judiciary Astrology*, with some of its *absurd Terms*, by way of a *Digression*.

Gird ; *Sax.* An *Astrolog. T.* To bind round about, to tie up close. Here, to measure, fathom and encumber the *Spheres*, with false *Positions*, silly *Terms*, &c. as here followeth.

Line 84. Cycle ; *Lat. Gr. i. e.* A *Circle*. An *Astrol. T.* A continual Revolution of *Planets*, which goeth on from the first Number to the last, without any Interruption ; and then returns to the last, as the *Cycle* of the *Sun*, &c.

Epicycle ; *Lat. Gr. i. e.* A *Circle above a Circle*. An *Astrolog. T.* A lesser *Circle*, whose *Center* is in

Book VIII. MILTON's *Paradise Lost*. 377

in the *Circumference* of the greater *Circle*, i. e. one *Cycle* within another, or *Orb* in *Orb*, as *Planets*, having their *Center* different from the *Center* of the *Earth*, &c.

Orb; *Fr. Lat.* An *Astron.* T. An hollow *Sphere* or *Globe*, used by *Astronomers* and *Astrologers* to demonstrate the *Motions*, *Distances of Places*, &c. of the *Planets*. See B. I. N. 287. ☞ *Obs.* *Globes* or *Spheres* were first invented by *Archimedes*, an excellent *Mathematician* of *Sicily*, about A. M. 3730.

Line 127. Retrograde; *Fr. Lat.* An *Astron.* T. Going backwards or standing still, not in *Reality*; but in *Appearance* to us.

Line 130. Three, i. e. The *Diurnal*, the *Annual* and the *Motion* on her own *Axis*. Read, *The Earth hath three different Motions insensibly.*

Obliquities; *Fr. Lat.* An *Astron.* T. Going assent, not parallel, or directly by crooked cross *Motions*.

Line 134. Rhomb; *Lat. Gr.* An *Astron.* T. i. e. A *Wheel* turning round, the *Revolution* of *Day* and *Night*,

Line 138. Averse; *Fr. Lat.* i. e. *Turning away*; the opposite *Side* of the *Earth*, the *Antipodes*.

Line 148. Allotted, from *Lot*; *Sax.* Appointed, as it were by casting *Lots*. An antient Custom first appointed by *God's* special *Institution*.

Line 150. Communicating; *Fr. Lat.* i. e. Making common; imparting, bestowing, giving. Here, Dazling, a powerful *Light* of the *Sun*, and a weaker from the *Moon*, by a *Fig. of Rhet.*

Line 167. Sollicit; *Fr. Span. Lat.* i. e. To press a *Thing* earnestly; to disquiet or disturb, i. e. Be not anxious to know *Things* too high for thee. A very useful *Caution* and *Advice* to *Mankind*.

Line 207. Devise, q. *Device*; *Fr.* Here, to feign or contrive to keep the *Angel* still in *Conference*. Read, *How subtilly or craftily I devise to keep thee with me.*

378 A COMMENTARY on Book VIII.

Line 216. Imbu'd, for Imbued; Lat. Seasoned, filled full. Here, endued with Divine Grace and Eloquence, by a Fig. of Rhet. Read, But thy Words being imbued with divine Grace, bring no Surfeit with their Sweetness.

Line 249. So. Adam speaks and gives a delightful Account of his own Creation and of the Things about him. ¶ Obs. This is a most beautiful Piece of Poetical Imagination, as any in the whole Work.

Line 259. Instinctive, of an Instinct; Lat. Milt. Having an inward Stirring or Motion; an inward Impulse or Inclination to a Thing.

Line 345. Residence; Fr. Lat. The Place of one's Abode or Habitation. Here, the Ocean, Rivers, Lakes, or Fens, wherein the Fish do live.

Line 359. Surpassest; Fr. i. e. To overpass; exceedest, excellest, i. e. Thou art far above any Name that I can give thee.

Line 378. Deprecation; Lat. i. e. Praying a Thing off, and contrary to Imprecation; An Intreaty, humbly begging for Pardon, or a praying against any Evil to come.

Line 381. Substitute; Fr. Lat. i. e. One placed under another; A Deputy, a Sub-Governor. Here, Adam, constituted Lord of the Creatures under God, by a Fig. of Rhet.

Line 387. Intense; Fr. Lat. i. e. Bent upon a Thing; Very great, or excessive, i. e. Man is very high and more noble, by a Fig. of Rhet.

Remiss; Fr. Lat. Slack, careless, negligent, i. e. The Brutes are far inferior and mean to thee, and so unfit for Society with thee.

Line 394. Combin'd, for Combined; Sax. i. e. Bound together; Joined, put together, i. e. joined together as Male and Female, to answer the End of Creation, to preserve and increase their Species.

Line 396. Ape; Sax. A Monkey; there are several

ral Sorts of them; *Babeons* and *Monkeys* have Tails which the *Ape* wants. It is the *Mimic* of Mankind: *Simia quam similis turpissima Bestia Nobis.* OBS. The *Antients* believed this Creature came nearest to the human Species of all other Animals: But the *Chimpanze* found lately in *Africa*, comes nearer by far to the Resemblance of *Man* and *Woman*.

Line 410. *Descends*; *Fr. Lat. i. e. Down going*; Descendants, Extractions of Families, *i. e. All Creatures are by infinite Degrees more beneath me, the Creator; than the meanest of them are inferior to thee.*

Line 431. *Deify'd*, for *Deified*; *Fr. Ital. Span. Lat. i. e. To be made a God of.* Here, being highly dignified with the divine Favour.

Line 451. *He*, *i. e. God*, and now *Adam* goes on to speak to *Raphael*.

Line 445. *Colloquie*; *Fr. Ital. from the Lat. i. e. A talking together*, a Conference or Discourse with another Person; and the same as a *Dialogue*, from the *Greek*. Here, an heavenly Discourse. Read, *In that heavenly and sublime Discourse.*

Line 462. *Abstract*; *Fr. Lat. i. e. Drawn away from a Thing*; A *Philos. T.* Having deep Speculations, separated from his Senses, being full of deepest Thoughts.

Transe, or *Trance*; *Fr. Lat. q. Transitus Animi, i. e. A Passage of the Mind.* A Rapture of the Soul; the same as *Extasy*, in the *Greek*.

Line 466. *Rib*; *Sax. Teut. Dut. from the Heb. i. e. To strengthen*: because the *Ribs corroborate and strengthen* the Sides and Entrails of Animals; or a *Quarrel* and *Contention*: because all *Strife, Contention* and *Mischief* generally proceed from that Sex, which descended from it. A Side Bone of the Body in all Animals; in *Man* and *Woman* they are twenty-four in Number. Here, a Bone
of

of *Adam*, Gen. 11. 21.

Cordial; *Fr. Lat.* i. e. *Of the Heart*; Comfortable, refreshing, flowing from the *Heart*, warm. Read, *A Rib warm with Cordial Spirit*.

Line 479. Deplore; *Fr. Lat.* To lament, to bewail one's Misfortune. Here, to bemoan the Loss of *Eve*, as *Adam* is supposed to have thought in his first Sleep.

Line 488. Heaven. Here, all the *Stars* and *Orbs* in the Firmament, which were not so glorious, as the Countenance and Eyes of *Eve* were to *Adam*, by a *Fig. of Rhet.* See B. I. N. 43.

Line 496. Woman; *Sax. q.* *The Womb of Man*, or the *Woe of Man*; because of the Sin and Misery she has brought and daily brings upon *Man*; or the *Wonder* and *Admiration* of *Man*; or from *Wife* and *Man*; of her various Names.

Line 500. She. i. e. *Eve*. *Adam* continues still speaking to *Raphael*.

Line 503. Woo'd, for *Woode*, from *Woude*; *Dut. O. E.* i. e. *Made willing*; courted, gained.

Line 504. Obtrusive; *Lat. Milt.* i. e. *Thrusting in or upon one*, i. e. *Eve* was not forcing or pressing herself upon *Adam*. OBS. Here, a very modest and becoming *Idea* of *Eve*; which is also a proper *Caution* and *Reproof* to many of her degenerate Sex, now-a-days.

Line 514. Gratulation, vulg. *Congratulation*; *Fr. Ital. Lat.* i. e. *A Returning Thanks*; rejoicing in one's *Behalf* and *Welfare*.

Line 518. Disporting, or *Desporting*, vulg. *Sporting*; by a *Fig. of Gram. Fr. Ital.* from the *Lat. Milt.* *A Divertisement*, *Pastime*, *Play*.

Line 520. Bridal, of a *Bride*; *Sax. O. E.* i. e. *To cherish*. A new married Woman. The *Antients* attended the *Bride* to the *Bridegroom's House* in the Evening with *Torches*. To which our *Blessed Lord* alludes, *Mat. 25. 1. 14.* And
our

Book VIII. MILTON's *Paradise Lost*. 381

our *Poet* makes the *Evening-Star* to be this *Torch* or *Lamp* to *Eve's Wedding*.

Line 528. Melody ; *Fr. Lat.* from the *Gr.* i. e. A *sweet Song* ; *Harmony*, a Mixture of musical Sounds delightful to the Ear. Here, the *Notes of Birds*, singing then in *Paradise*.

Line 529. Transported ; *Fr. Ital. Span. Lat.* i. e. *Carried beyond one's Self*, put beside one's Self. Here, put in a Rapture of Joy and Pleasure at the Sight of *Eve*, i. e. I look with a *Transport*, and I touch with a *Transport* also.

Line 542. Faculties ; *Fr. Lat.* The Abilities and Powers of the Mind, viz. The *Understanding*, *Judgment*, *Will*, &c.

Line 561. Accuse, *Raphael* speaks to *Adam*, i. e. Do not find Fault with *Nature*.

Line 581. Propagated ; *Fr. Lat. q.* To fix at a Distance ; A T. of Gard. Taken from the Increase of *Vines*. Increased, multiplied, or spread abroad, and applied here to the Increase of *Mankind*, by a *Fig. of Rhet.*

Line 631. Green Cape ; i. e. *Cape Verde*. The most Western Point of *Africa*, which lies West from *Paradise*, i. e. The Sun was setting, by a *Fig. of Rhet.* which is the same as *Verdant Isles*.

Line 641. Arbitrament ; A Law. T. A Power granted by the contending Parties to *Arbitrators*, to determine Matters in Dispute among them, a free Choice, Judgment, Free-Will.

Line 645. Benediction ; *Fr. Ital. Span. Lat.* i. e. A *Well-speaking* ; giving good Words, a Blessing. Here, *Thanks*, at parting : for *Adam* could not properly give a *Blessing* to this *Holy Angel*.

☞ GEN. OBS. This *Book* is a Continuation of the Seventh, (in a continued *Digression*) in every Respect, both as to the *Subject*, *Language*, *Elocution* and *Persons*. Therefore the *Author* in the first *Edition*, joined them together ; and then it consisted

consisted of 1290 Lines, which he thought too long, and parted that into two distinct Books afterwards. It gives the sublimest *Ideas* of *God*, *Angels*, *Adam* and *Eve*, and of their Perfections, which are not fully touch'd before : It contains a short *Account* of the *Creation*, and is an excellent System of true *Divinity*, *Natural Philosophy*, *Astronomy*, *Astrology*, &c.

The End of the Commentary on the Eighth Book.



B O O K IX.

Line 1. **T**HE *Exordium* consists of a Return to the *Grand Subject* of the *Poem*, the *Fall of Adam*; in a fine *Fig. of Rhet.*

Line 2. *Familiar*, for *Familiarly*; *Fr.* from the *Lat.* Intimately, as of the same Family or Household; i. e. I will *sing* no more, how *God* and *holy Angels* were wont to converse freely, commonly and usually with *Adam*, as with his *Friend*; to sit down, to take an homely Meal and to discourse innocently with him.

Line 5. *Venial*; *Fr. Ital. Sp. Port. Lat.* Pardonable, which may be forgiven readily, harmless. Here, a Discourse for which *Adam* asked Leave, Sufferance, or Permission of the *Angel*.

Line 6. *Tragic*; belonging to a *Tragedy*; *Lat. Gr.* i. e. *A Goat*: Because this Sort of *Plays* were acted at first in Honour of *Bacchus*, to whom they sacrificed a *Goat*: Or, because a *Goat* was the usual *Reward* given to the *Author* of those *Poems*. A *Tragedy* treats of *Heroes*, *Princes*, and *noble Deeds*; begins with *Mirth*, *Joy*, &c. but ends in *Sorrow*, *Mourning*, *Murder*

Book IX. MILTON'S *Paradise Lost*. 383

der and Destruction. And where could there be a more black, dismal, and sorrowful one, than the *Fall of Adam*, the *Loss of Paradise*, and the *Ruin of a World*: But *Comedy* treats of *ordinary Persons*. *Tragedy* was invented by *Arion*, an eminent *Poet* and *Musician* of *Lesbos*; but others ascribe it to *Thespis*, who lived about *A. M.* 3480. *Horat. de Arte Poet.* And *Comedy* by *Andronicus*, 400 Years after the Building of *Rome*.

Line 13. Harbinger; *Teut. Dut.* A Forerunner, who makes Way for some great Person, to provide *Harbour*, *Lodging*, &c. Thus *Sin* made Way for *Death*, and usher'd it into the World.

Line 15. Achilles; *Lat. Gr. i. e.* *Without a Lip*; which was burnt, when he was an *Infant*: Or, *free from Pain*; Because he was made *invulnerable*, by being dipt all over in the River *Styx*, except the *Heel*, by which his Mother held him. The Son of *Peleus*, King of *Theffaly*, and *The-tis*, Goddess of the Sea; the most valiant of all the *Grecian* Heroes, that went to the Siege of *Troy*. After many *Heroic* Actions he was slain by *Paris*, being shot in the *Heel*. See *Homer*, &c.

Stern; *Sax. Dut. O. E.* Severe, cruel, crabbed. A proper Epithet for him, because of his *fierce* and *cruel* Rage upon *Hector* and other *Enemies*.

Foe; *Sax. O. E.* An Enemy. Here, *Hector*, the Son of *Priam*, King of *Troy*, whom *Achilles* slew, and dragged his dead Body thrice about the *Walls* of that *City* at his Chariot, and then sold it to his Father for a vast Ransom. See *B. I. N.* 122.

Line 16. Troy; from *Tros*, one of its Kings, who enlarged it; an antient City of *Phrygia* in the lesser *Asia*, 3 Miles from the *Egean Sea*, on the River *Xanthus*, near *M. Ida*. It was founded by *Dardanus*, *A. M.* 2574. *Troy* had only seven Kings, viz. *Teucer*, *Dardanus*, *Eryethonius*, *Tros*, *Ilus*, *Laomedon*, and *Priamus*, under whom it

was

was burnt and razed by the *Grecians*, after a *Siege* of ten Years; about *A. M.* 2766, 432 Years before the Building of *Rome*, 317 Years after it's first Founding, and 1183 before *Christ*. There were no Monuments of it to be seen in *Strabo's* Time, and he lived in the Reign of *Tiberius* the Emperor. The *Trojans* made divers Colonies upon the *Mediterranean Sea*.

Line 17. *Turnus*; *Rutil.* An antient King of the *Rutilians*, who were old Inhabitants of *Italy*, long before the *Latins*. He was a brave *Champion*; but at last engaging with *Æneas*, for the Sake of *Lavinia*, was slain by him in a Duel; as *Livy*, *Florus*, *Justin*, and *Virgil* relate, which many learned *Authors* have confuted since.

Lavinia, *Lat.* i. e. *A Washer*: Because she used to wash herself in a Lake daily. The only Daughter of *Latinus* and *Amata*, (i. e. Beloved) King of the *Latins*. She was first betrothed to *Turnus* by her Father, but his Wife designed her for *Æneas*; which became the Ground of a *War* between these two Princes.

Disespous'd, *Fr. Lat. Milt.* i. e. *Unespoused*, or not *espoused*, deprived or taken from her promised *Spouse*, unbetrothed, not wedded to *Turnus*, as was first intended.

Line 18. *Neptune*; *Lat. Gr.* i. e. *A Washer*; or from *Nephtin*; *Heb.* and *Ægypt*, i. e. *Maritime*: Hence *Naphtuchim*, a Colony of the *Egyptians* descended from *Mizraim*, who settled upon the Coasts of the *Mediterranean Sea*, *Gen.* 10. 13. Whence the *Greeks* feigned this *Fable* of *Neptune*, the God of the *Sea*: And under this *Fable* is included *Japhet*, the eldest Son of *Noah*; because the *Islands* and *Continent* of *Europe*, lying upom the *Mediterranean Sea*, fell to his Share. So the Antients preserved the *Memory* of *Japhet*, under this and other *Disguises*.

Book IX. MILTON's *Paradise Lost*. 385

Line 19. The Greek ; i. e. Ulysses , a Grecian Prince, whom Neptune tossed in the Seas for ten Years, to be avenged on him, for putting out the Eye of Polyphemus his Son, an huge one-ey'd Giant. See B. II. N. 1019. by a Fig. of Rhet.

Cytherea, of Cythera ; Lat. Gr. from the Chald. i. e. A Rock. It is a small Island, about six Miles in Compass, lying between Peloponnesus and Crete, full of Rocks ; now Cerigo. Cytherea is Venus, because she is said to have landed at Cythera. There she was worshipped, and the whole Island was consecrated to her. She is called also Aphrodite, Gr. i. e. Froth : Because the Poets say, she was born of the Sea-Froth ; for Moisture is the Principle of Generation.

Cytherea's Son, i. e. Æneas, by a Fig. of Rhet. H. b. i. e. Grace : Or Gr. i. e. Praise. Æneas was the Son of Anchises and Venus, a Trojan Champion, and the celebrated Hero of Virgil. He was also tossed in the Sea, and plagued with many sad Disasters for a long Time, as he was making his Return from Troy to Italy, (tho' some believe he never came into Italy) through the Indignation of Juno, which could never be pacify'd with the Trojans ; because Paris had slighted her in the Affair of the Golden Apple.

Line 26. Late ; Sax. Behind in Time. Here, in Milton's Old Age, when he wrote this Poem.

Line 27. Sedulous ; Lat. Industrious or careful, i. e. Not taking a Delight in writing of Wars, as Homer, Virgil, and other Poets have done ; but in Divine Poetry.

Line 29. Dissect ; Fr. Lat. An Anat. T. i. e. To cut in Pieces. Here, to sing the valiant Acts and Deeds of Romantic or Real Heroes, slain and cut in Pieces in Battle ; by a Fig. of Rhet.

Line 32. Martyrdom ; Lat. from the Gr. The Pain or Death of Martyrs, i. e. Witnesses of the Truth :

Truth: Such as St. Stephen, all the *Apostles* (except St. John) many of the *Primitive Christians*, and pious Men and Women since, who died in the *Defence* of the *Christian Faith*; i. e. The *Poets* of old did sing of *Battles*, *Wars*, *Murders*, *Races*, *Games*, &c. in *Fable*, *Romance*, or *History*; neglecting more noble Gallantry and Valour of suffering for the *Truth* of *Jesus Christ* and a good *Conscience*.

Line 34. Tilting; Sax. O. E. The Running of armed Men on Horseback, one against another, with Spears. A Diversion much practised among the Antients, and first used at the old *Nemean Games* in Greece. Hence the *Tilt-yard* in London.

Line 35. Impresses; Ital. Lat. i. e. *Impressions*, *Wounds*. Here, a T. of *Herald*. Painted or carved *Devices* or *Inscriptions*, explaining the *Figures* that are imprinted on *Shields*, by *Heralds*.

Line 36. Bases; Fr. Lat. from the Gr. i. e. Things low, and upon the *Foundation*. A T. of *Herald*. The lowermost Part of an *Escutcheon*, the *Housings* or *Foot-Cloths*, by a *Fig. of Rhet.*

Tinsel; Fr. i. e. *Shining*. A glittering Stuff, made of Silk and Copper.

Trappings; Fr. i. e. *Cloths*; Ornaments for Horse's Buttocks. A T. of *Heraldry*.

Line 37. Torneament, Turnament, or Tourneament; Fr. Ital. i. e. *A Turning round*; a Concourse. A *Milit. Diversion*. Turning, jousting and fighting on Horseback: The same as *Joust*.

Marshal'd, for *Marshalled*; Teut. Dut. Fr. from *Mar*, i. e. a *Horse*, and *Scale*, a *Servant*, i. e. *The Master of the Horse*. The *High Marshal of France* is the chief Commander of the Army, above all Persons that are not *Princes* of the *Blood*, who sets it in good Order for a *Battle*, i. e. Puts the *Disbcs* in proper *Ranges* and Order, at a *Feast*.

Line 38. Sewers; Fr. i. e. *Down-Setters*; Officers who

Book IX. MILTON'S *Paradise Lost*. 387

who set the Dishes in good Order upon the King's Table.

Seneschal, for *Seneschal*; *Fr. Teut.* i. e. *Servants in a Family*; the Lord High-Stewards in France.

Here, the Stewards, who attend the Kings of France at Dinner, &c.

Line 41. Poem; *Fr. Lat.* from the *Gr. The Work*.

A Composition in Verse, a Piece of Poetry, such as this *Work* of Milton, called *Paradise Lost*.


Line 46. Deprest, for *Depressed*; *Lat.* i. e. *Press'd down*. Here, weakened, or wrested thro' the Decay of the World, thro' Milton's Old Age and Afflictions; or the cold Northern Country wherein he liv'd.

Line 47. Not her's, i. e. *Not Urania's*: The Inspiration, Aid and Assistance of the Holy Spirit, the Poet's Patroness.

Line 48. The Sun. Now the Poet (after his *Exordium* and *Digression*) returns to his grand Subject, and relates the Entrance of Satan into Paradise, about Midnight: A fit Time for the Prince of Darkness and his mischievous Works. See *John 3. 20*.

Line 65. Car; *Sax. O. E. Lat.* A Cart, or Waggon. Here, an *Astron. T.* The *Charles-Wain*, a Constellation near the North Pole: So called, because these Stars resemble a Cart or Waggon.

Line 66. Traversing, q. *Transversing*; *Lat.* i. e. *Turning cross-ways*. An *Astron. T.* Crossing, or passing over obliquely.

Colure; *Lat. Gr.* i. e. *Cut off*. An *Astron. T.* The *Coluri* are two imaginary smaller Circles in the Heavens near the Poles, cutting or crossing one another. One of them passes thro' the Beginning of *Aries* and *Libra*; the other thro' the Beginning of *Cancer* and *Capricorn*. Thus they point out the four Cardinal Points of the Heavens, and the four Seasons of the Year.  *Obs.*

The *Poet* mentions all this, to shew the *Labour*, which *Satan* took a second Time, to accomplish his mischievous Attempts upon *Adam* and *Eve*.

Line 71. Tigris. A *Persian* and *Median Word*; from the *Heb.* i. e. An *Arrow* or *Dart*; because of the *Rapidity* of its Course. Therefore *Dionysius* calls it the most rapid of all Rivers in the *World*; *Per.* 1. *Line 778.* It riseth in Mount *Ararat* or *Niphates* in *Armenia*, parts *Mesopotamia* and *Affyria*, runs by *Babylon*, and a little below *Bagdad* joins the *Euphrates*. In *Holy Writ* it is called *Hiddekel*, or *Ghiddekel*, which comes from *Ghadda*, i. e. *Sharp*, and *Cal*, i. e. *Swift*, because it flows from the high Mountains of *Armenia*; *Heb.* i. e. *Swiftness*, *Gen.* 2. 24. *The great River Hiddekel*, *Dan.* 10. 4. Now *Tigrl* by the *Turks*, according to their corrupt Pronunciation,

Line 78. Mæotis; *Lat. Gr.* i. e. The *Mother* or *Nurse* of the *Sea*; because it is the Source or original Spring of the *Pontus*. It is a Lake on the Coast of *Crim Tartary*, into which the River *Tanais* runneth, and parts *Europe* from *Asia*, on that Side. In the deepest Parts it is not above 18 Foot.

Ob, for *Oby*, by a *Fig. of Gram.* In *Lat.* *Obba*, or *Obius*; *Pers. Tatar. Extension, Wideness*; because it is a broad River. A vast River, which parts *Siberia* and *Tatary* from *Russia*. It rises from the Lake *Oseroy Teleskoy*, or *Altan Nor*, bears at first the Name of *By*, and does not take that of *Oby*, till after it has received the Waters of the River *Chatun*, 20 Leagues from *Teleskoy*; then it runs directly North, and empties itself about the 65th Degree of North Latit. into the Guba *Tassa Koya*, from thence into the *Icy Sea* in six Mouths, over against *Nova Semla*, after a Course of 500 German Leagues. The *Russians*, since they conquered *Siberia*, have built about 12

fine

Book IX. MILTON's *Paradise Lost*. 389

fine *Towns* or *Forts* upon it, to overawe the *Tatars*. About 150 Leagues from the Source it is half a League broad, and constantly increases in Depth and Breadth, and abounds with Plenty of all Manner of *Fish*.

Line 79. Antarctic; Lat. Gr. i. e. Opposite to the Arctic or the Bear, which is near the North Pole.

An. Astron. T. The South Pole. See B. II. N. 710.

Line 80. Ocean. Here, the South Sea, upon the Darien in America.

Line 81. Darien; American. A Neck of Land 18 and in some Places no more than 12 Leagues over from East to West, upon the River Darien, between the Gulph of Mexico and the South Sea: Therefore the Spaniards attempted to cut it, but they could not perfect it. It joineth North and South America. There the Scot's East-India Company, under the Conduct of that eminent Gentleman, William Paterson Esq; made a Settlement, A. D. 1698, and called it New Caledonia, which is an antient Name of Scotland, and signifies an Haste Tree: because such Trees abound there. But they were forced to leave it, with a vast Loss of Blood and Treasure, A. D. 1700.

Land. Here, the East-Indies, by a Fig. of Rhet.

Line 89. Imp, q. Impius; Lat. i. e. Ungodly and wicked; or Sax. The Graft of a Tree; a Daemon or wicked Spirit. Here, the Serpent, was the fittest Stock and Instrument for Satan to graft his Devices for Man's Destruction into.

Line 91. Snake; Sax. Dut. from the Heb. Nachesh, i. e. Expertness or Subtleness. Hence, our Poet calls it the Wily Snake. Any sort of Serpent in particular, for a Serpent, or the Serpent, into which Satan entered then; by a Fig. of Rhet.

Line 99. O Earth! A Digression, Satan's Soliloquy, full of Envy, Malice and Cruelty.

Line 112. Gradual; Lat. What is done or comes to pass

390 A COMMENTARY on Book IX.

by *Degrees*: For there are three *Degrees* of *Life* among the Inferior Creatures, viz. 1st, A *Vegetative*, in *Plants*, 2dly, A *Sensitive*, in *Animals*, and 3dly, a *rational Life* in *Man*: All these *Concenter* and meet in him only: therefore *Man* is called, the *Microcosm*, Gr. i. e. *The little World*; being an *Abridgment* of all the *Creatures*.

Line 115. Interchange; Fr. An *Exchange* between *Parties* or *Places*; moving from one *Place* of the *Earth* to another. See B. II. N. 344.

Line 120. Siege; Here, the dismal *Prison* of *Hell* and all the *Torments* that *Satan* endured *there*; and the *Sight* of this beautiful *World*, which galled, fretted and tormented him, as much on the other *Hand*; thro' his mighty *Malice*, *Spite* and *Envy*, another *Sort* of *Hell* to him.

Line 128. Redound; Fr. Lat. i. e. *To return back*; to abound over and over. Here, to fall back upon *Satan's* own *Head*; for the more *Sin* and *Mischief* he commits now, so much the more *Misery* will be multiplied upon him hereafter.

Line 152. He; i. e. *God Almighty*, who made *Adam*, and framed this magnificent *World* for him.

Line 155. Subjected; Lat. i. e. *Put under*. Here, *God* humbled *Angels*, made them subject and serviceable to so mean a *Creature* as *Man*. *Pf. 8.*

Line 158. Elude; Fr. Lat. *To escape* any approaching *Danger*. Here, to shift off or to avoid those watchful *Guardians* about *Adam*.

Line 165. Incarnate; Fr. Ital. Lat. Here, to enter into, to assume or put on the *Flesh* of a vile *Serpent*.

Imbrute; Lat. Milt. *To turn* this *Spiritual Being* into a *Brute Beast*, to debase it: A sad *Downfall* indeed. Read, *Now I am forced into a Beast, and mixed with Bestial Slime, to incarnate and imbrute this spiritual Substance.*

Line 178. So saying. Now our *Poet* returns to his main *Subject*.

Line

Book IX. MILTON'S *Paradise Lost*. 391

Line 198. Human Pair; i. e. Adam and Eve.

Line 199. Vocal; i. e. They worshipped the Creator with a cheerful Voice, Words and Speech; which the dumb Creatures could not do in that Manner.

Line 205. Adam. Here, Eve hard at Work speaks to Adam, a Digression.

Line 216. Woodbine; Sax. O. E. A Shrub so call'd, because of it's binding or twisting itself about the Wood or Trunks of Trees.

Line 223. Casual; Fr. from the Lat. Happening by Chance, accidental. Read, Any new Object may bring up some accidental Discourse between us two.

Line 226. To whom. Adam answers her.

Line 264. Envy; Fr. Ital. Lat. i. e. A Desire of not seeing one: A wretched Passion of the Mind, which hates to see the Prosperity of another, but frets and pines at it. This Diabolick Passion did spring from Satan, was propagated in Men by his Means, makes many very like him, and drives them to him at the last.

Line 270. Virgin-Majesty; i. e. The beautiful and comely Blushes of Eve's Countenance, in her highest Perfection.

Line 291. Daughter of God and Man, i. e. Eve.

Line 302. Avert; Fr. Lat. i. e. To turn away; to put by or prevent a Danger, Disgrace or Mischiefe. Read, If I endeavour to avert or put off such a Disgrace.

Line 318. Domestick; Lat. i. e. Belonging to an House and Family; being a good Governour of them. A fine Epithet for Adam.

Line 321. Accent; Brit. Lat. O. E. A Tune, Tone or Voice, i. e. Eve answered her Husband again, with a graceful Speech.

Line 361. Suborn'd, for Suberned; Lat. i. e. Intrigated or enticed underhand. A Law T. Here, instructed, hired, and put upon to betray one.

Read, *Our Reason may meet some fine Temptation, made use of by our Adversary to deceive us.*

Line 387. *Oread* (and more frequently) *Oreads*. *Heb.* i. e. *Light*: or *Greek.* i. e. *Inhabitants of the Mountains*: Goddesses of the Woods, Wood-Nymphs, which were worshiped on the *Mountains*.

Dryad; (*Dryades*) *Lat.* from the *Gr.* i. e. *Oaks*. Goddesses of the Woods, Groves, and Oaks. Thence the *Priests* of the old *Gauls* and *Britons* were called *Druides*: Because they met in *Forests*, under Oaks, and began their Sacrifices with the *Mistletoe*. *Diodorus Siculus*, *Jul. Cæsar* and *Strabo* give us the first Account of them.

Delia; *Lat.* *Gr.* i. e. *Manifest*. *Diana* is so called from *Delos*, an Island in the *Archipelago*, where she was born. The Daughter of *Jupiter* and *Latoia*, Goddess of the Woods, Hunting and *Virginity*. These *Nymphs* were her Attendants. She is the *Moon* in this *Fable*. *Delias's Train*, i. e. The *Nymphs* and Goddesses, feigned to attend *Diana*, denote the other *Planets*.

Line 389. Read, *But Eve far excelled Diana herself in Gate and Goddess-like Department.*

Line 392. *Guiltless*; *Dut.* i. e. *Free from Guilt, Pain or Suffering*; innocent, free from a Crime charged, i. e. made without those *Arts*, which afterwards were the Effect of *Sin*: or with *Hands*, which were free from all *Sin* and *Guilt*.

Line 393. *Pales*; *Lat.* *Gr.* i. e. A *Pastor*; the God of *Shepherds*, *Fruits* and *Corn*, the same as *Ceres*. The *Palilia* were Sacrifices celebrated to her, by the *Shepherds* in *April*.

Line 395. *Vertumnus*; *Lat.* i. e. The *Changing Year*. A God among the *old Romans*, who fell in Love with *Pomona*, and to obtain her, he turned himself into all *Forms*. He was King of *Tuscany*, who taught Men the *Art of Gardening*; for which he was Deified. This *Fable* signifies the *different Seasons*

Book IX. MILTON's *Paradise Lost*. 393

Seasons of the Year. His *Feasts* were celebrated at *Rome*, in the *Autumn*; wherein they thanked the *God* for preserving the *Fruits* to *Maturity*.

Line 429. Carnation; Lat. i. e. Of Flesh. A *Flower* of the Colour of *Flesh* *fleat*. It is called *Garyophilus* or *Clove-gilly-Flower*, whereof there are three *Species*.

Line 436. Voluble; Lat. One that speaks with *Fluentness*. Here, Rolling about too and fro *Serpent-like*.

Line 441. Laertes, Lat. from the *Gr. i. e. Very virtuous*. A *King* of *Ithaca*. An *Island* of the *Egean Sea*. *Heb. i. e. An hard untillable Land*. The *Father* of *Ulysses*. *Alcinous* entertained *Ulysses* in his *Disasters*, as *Homer* relates. And *Laertes's* Son is *Ulysses* himself, by a *Fig. of Rhet.*

Line 442. Mystic, for Mystical; by a Fig. of Gram. *Gr. i. e. Obscure*, kept secret and close, *i. e. The Gardens* of *Adonis* and *Alcinous* were *feigned* only; but that which *King Solomon* made for his *Queen*, the *Daughter* of *Pharoah* *King* of *Egypt* in *Millo*, 1 *King* 11. 26. was neither *feigned* or *Typical*, but a *real Garden*; yet all were far inferior to that in *Eden*. See *B. 4. N. 312*.

Line 444. He, i. e. Satan, admired *Paradise*, but much more *Eve*, by a *Fig. of Rhet.*

Line 450. Tedded; Sax. O. E. from the *Lat. A T. of Husband*. New mown *Grass*, turned up and spread, to dry before the *Sun* and *Wind* by *Hay-makers*.

Line 463. The Evil One; for Satan; by a Fig. of Rhet. for he is called the *wicked one*.

Line 473. Thoughts; Here is another of Satan's supposed Soliloquies in another *Digression*.

Line 496. Indented; Fr. from the *Lat. i. e. Notched* and *bit* with the *Teeth*, *i. e. That Serpent* did not *wave*, move or creep in and out, as all *Serpents* do since; but on his *Tail* or *Bottom*, reared strait up, by a *Fig. of Rhet.*

Line

Line 497. Rear ; Sax. Fr. Here, the hindermost Part or Tail of that *Serpent*, by a *Fig. of Rhet.*

Line 500. Crested ; Fr. Ital. Sp. Lat. Having a *Crest*, Comb or Tuft upon his Head, as the *Dragon*, *Cockatrice*, and other *Serpents* have.

*Line 505. Illyria, or Illyrium ; Lat. Gr. i. e. Com-
forting ;* or from *Illyrius*, the Son of *Cadmus*, who was King of it. A Country in *Europe*, upon the *Adriatick* Sea, bordering on *Dalmatia* and *Pannonia*; now *Slavonia*.

Line 506. Hermione ; Lat. Gr. from the Heb. i. e. The East ; from *M. Hermon* in the East of *Canaan*, where she was born. She was the Daughter of *Mars* and *Venus*, and the Wife of *Cadmus*, of which the *Poets* made many *Fables*.

Cadmus ; Lat. Gr. Heb. i. e. The East : An ancient *Phœnician*, born at *Sidon*, said to be the Son (rather the General) of *Agænor*, King of *Phœnicia*, about *A. M.* 2660. But more likely he was a *Cadmonite*, about *M. Herman*. The *Cadmonites* are mentioned, *Gen.* 15. 19. About the Time of *Josua*, *Cadmus* fled from his victorious Arms, came into *Greece*, settled a Colony of the Old *Phœnicians* there, built *Thebes* in *Boetia*, taught the *Greeks* the Use of *Letters*, *Steel*, *Copper*, *Brass* and other *Arts*; for which he was highly celebrated. He married *Hermione*, slew a terrible *Serpent* that lay by the Well *Dirce*, which destroyed Man and Beast thereabout, and all his own Men, but five; and at last both his Wife and He were changed into *Serpents*: Because he killed one, that was sacred to *Mars*. The Truth is, *Cadmus* was an *Hivite*. *Heb. i. e. a Serpent*, the restoring his Men to Life is, to enlist them into his Army; the *Spears* of *Brass* were said to be the *Teeth* of the *Serpent*, i. e. of *Cadmus* the *Hivite*, the Inventor of, or Worker in *Brass*; and the *Hebrew* Word, which signifies V. signifies also an

Book IX. MILTON'S *Paradise Lost*. 395

an armed Man. See Bochart. & OBS. Our Poet alludes to this, and makes a learned *Digression* upon *Serpents* celebrated by the Antients, to illustrate this one.

God. Here, *Æsculapius*, by a *Fig. of Rhet.* i. e. *Engraven in Brass or Money*: A God, under whose Name *Money* was worshipped at *Rome*: because they thought that he had Power to make them rich; as *St. Austin* reports; or because he cured *Asclepiades* the King of *Epidauros*. He was called *Esmunus* by the *Phœnicians*, i. e. The *Eight*: because he was the eighth Son of *Cabirus* or *Apollo*: An eminent and antient *Physician*, before the Siege of *Troy*.

Line 507. *Epidauros*, or *Epitaurus*; as *Eustatius* and *Strabo* call it; *Lat.* from the *Gr.* i. e. *Near the Bull*. An antient City of *Agria*, a small Region of the *Peloponnesus* or *Morea*, upon the *Egean Sea*, built by *Darius*, the Son of *Hystaspes*, according to *Pliny*. *Lib. 6. c. 27.* But by *Titon*, the Father of *Memnon*, who came to assist at the Siege of *Troy*, according to *Strabo*, about *A. M.* 2976. and so called in Memory of *Jupiter's* carrying *Europa* from *Phenice* into *Greece*, and landing there, about *A. M.* 2660. There *Æsculapius* was born, buried and worshipped; now call *Esculapio* after him: Therefore *Milton* calls him the God of *Epidauros*, by a *Fig. of Rhet.* Thither the Sick resorted for Cures. The Romans were directed in a raging *Plague*, to fetch him, in the Year 461. The *Epidaurians* were unwilling to part with their God, in the mean time an huge *Serpent* swam into their Ship, and wound itself round in the *Stern*, which they took for the God, and carried him to *Rome*. There it quitted the Ship, and went into a little Isle in the River *Tiber*; the *Pestilence* abated; and therefore they erected a Temple to *Æsculapius* without the Walls;

Walls ; and worshipped him under that *Form*. By such *Delusions* did the *Old Serpent* propagate and keep up *Serpent-Worship* over the *Earth*. The People of this Place are celebrated by *Virgil* for their useful Art of *taming Horses*. There is another *City* of this Name in *Dalmatia*, near the *Gulf of Venice*.

Line 508. Ammonian, or Hammonian, Heb. i. e. Of Ham, the Son of Noah, who had Africa for his Share. In the sandy hot Deserts of Lybia, a famous Temple and Oracle were erected to his Memory, whom the Greeks called Jupiter Hammon. Serpents were transformed under the Names of Æsculapius, Jupiter Hammon, Capitolinus, &c. to deceive Men, yet were not like that which Satan assumed to deceive Eve.

Capitoline ; of the Capitol ; Lat. i. e. The Head of Tulus, which was found buried there, when they dug for the Foundation of it. The Capitol is the grand Castle of Rome, where Jupiter Capitolinus was worshipped in a most stately and rich Temple, who under the Form of another Serpent is said to have conversed with the Mother of Scipio Africanus : This Temple was begun by Tarquin the Ist. the fifth King of Rome, A. M. 3372. Upon the Mount Tarpeius, and finished by his Nephew Tarquin the Proud. It was burnt under Vitellius, and rebuilt by Vespasian, again under Titus, and rebuilt by Domitian, with great Pomp.

Line 509. Olympias ; Lat. from the Gr. i. e. All Light ; her first Name was Myrtalis ; Lat. Gr. i. e. A Myrtle-tree. Justin Lib. 9. 7. 13. The Wife of Philip, King of Macedon, and Mother of Alexander the Great : She is said to have conceived him, not of her own Husband, but of another huge Serpent. Hence, the flattering Greeks perswaded Alexander, that Jupiter Hammon, in the Form of a Serpent, was his real Father :

Book IX. MILTON'S *Paradise Lost*. 397

Father : Therefore he marched thro' the vast *Desart* of *Lybia* to visit him, which the cunning *Priest* confirmed, and called him, the *Son of Jupiter*.

This is related by *Justin*, *Pliny*, *Q. Curtius*, &c.

Line 510. *Scipio* ; *Lat.* i. e. A *Staff*. This was *Publius Cornelius Scipio Africanus*, who conquered *Hannibal*, razed *Carthage*, added *Africa* to the *Roman Empire*, and advanced it to the Height of all its *Glory* : for which the *Senate* decreed that he should be stiled, *The best Man*, and our *Poet*, *The Height or Glory of Rome*. But it was reported, that he was the *Son of Jupiter Capitolinus*, who conversed with his Mother in the *Form* of another *Serpent* also. *Liv. Decad.* 3. L. 6. And thus the *Devil* imposed upon the Senses of those *silly Creatures*, in those Times of *Darkness*.

Rome ; *Heb.* i. e. *High* : being built on seven Hills ; or *Gr.* i. e. *Strength* and *Power*. The chief City of *Italy* upon both Sides of the *Tyber*, ten Miles from the Sea, and 840 Miles from *London* ; the Seat of the *Roman Empire*, and for a long Time, the *Mistress of the World* ; having had the greatest Part of *Europe*, *Asia* and *Africa* under her. It was built by *Romulus*, at the End of the third Year of the sixth *Olympiad* ; A. M. 3031. 431 after the Destruction of *Troy* ; and 753 before the *Incarnation*, according to the most exact Account. Yet it was taken ten Times. 1st, By the *Gauls*. 2^d, By *Alaric* King of the *Goths*. 3^d, By *Genferick* King of *Vandals*. 4th, By *Totila* King of the *Goths*. 5th, By *Odoacer* King of the *Heruli*. 6th, By *Theodoricus* King of the *Goths*. 7th, By *Gundebald* King of the *Burgundians*. 8th, By the *Moors*. 9th, By *Henry IV.* Emperor of *Germany*. 10th, By *Charles* Duke of *Bourbon*, A. D. 1528.

Line 522. *Circean*, of *Circe* ; *Lat.* from the *Gr.* i. e. A *Circle*, or mixing several *Ingredients*.

Hence, the Word *Quirk*, i. e. A *Shift* or *Trick*. A noted *Enchantress*, the Daughter of the *Sun* and *Perses*, she poisoned her Husband, who was King of *Sarmata*, and fled into *Italy*; where she lived on a *Promontory* or *Island*, upon the Sea of *Campania*, near *Salerno*; called the *Circean Promontory*, and now *Circello*. Among other devilish *Pranks*, she turned the *Companions* of *Ulysses* into *Swine*. This *Fable* denotes all *sinful Pleasures*, which bewitch *Men*, and change them into very *Beasts*.

Line 530. *Organic*, for *Organical*; *Lat. Gr.* i. e. *Instrumental*, i. e. *Satan* now made the *Tongue* of that *Serpent* an *Instrument* of *Human Speech*. This *Faculty* was not given to *Beasts*; and never was used before or since, but only in *Balaam's Ass*, *Numb.* 22. 28. That by the *Permission*, this by the immediate *Power* of *God*.

Line 585. *Apples*, q. *Aph-el*; *Heb.* i. e. *The Wrath of God*; because the eating of the *Fruit* (generally thought to be some fine *Indian Apple*) brought the *Wrath of God* upon *Adam* and all *Mankind*.

Line 625. *Adder*; *Sax. Dut. O. E. Teut.* from the *Lat. Natrix*, i. e. *A Water Serpent*, i. e. *Creeping upon the Ground*. A kind of *Serpent*, long and small, usual in this *Island*. It is not known what sort of *Serpent* *Satan* made use of for this Purpose; (such to be sure as haunted *Assyria*) but the *Poet* mentions the *Adder*, by a *Fig. of Rhet.*

Line 634. *Wandering Fire*; a common blazing *Meteor*, seen in fenny Countries, and well described here, in another *Digression*. The *Latins* call it *Ignis Fatuus*, i. e. *A silly Fire*; and we, *Jack in the Lanthorn*, and *Will with the Wisp*: because it resembles those Things. It is a compact or close united Body of oily and sulphurous Matter, and *fired Vapours*, exhaled from the Earth, by the *Rays* of the *Sun*. But others think

Book IX. MILTON'S *Paradise Lost*. 399

think it is some *flying Insect*.

Line 658. Daughter; Milton means the *Bath-Col*; *Heb. i. e. The Daughter of a Voice*. The *Bathcol* was a lesser Sort of *Divine Revelation* among the *Jews*, which began to be revealed, after the Days of *Malachi the Prophet*; when the extraordinary divine Revelations by *Inspiration, Prophecy, Dreams, Visions, Urim and Thummim* ceased. It continued (as the *Rabbies* pretend) to the *Destruction of Jerusalem* by *Titus*; about 400 Years.

Line 671. Athens; *Heb. i. e. Wisdom, Gr. i. e. Oil*; from *Athen*, another Name of *Minerva*, the Goddess of *Wisdom* and Inventress of *Oil*; which bestowed her Name upon this City; or from *Athis* the Daughter of *Cranus*, the second King of it, according to *Justin. Lib. 2. 6. Athens* was the famous City and University of *Greece*, on the Coast of *Attica*, the River of *Cephissus* upon the *Egean Sea*, and once the *Universal School* of Mankind; where *Arts and Sciences* had their first Advancement among the *Greeks*, under *Socrates, Plato*, and many other learned Masters. It was built by *Cecrops*, the *Egyptian*, the first King of it, who lived in the Days of *Moses*, about *A. M. 2448*. Before *Jesus Christ* 1556 Years, 780 before the first *Olympiad*, 375 before the *Siege of Troy*: then it was called *Cecropia*, *Gr. i. e. The City of Cecrops*: and now *Setines* and *Athina*, corruptly by the *Turks*; as they do almost all antient Names of *Men, Cities, Countries, &c.* But now Learning is quite lost there. The *Venetians* took it from the *Turks*, *A. D. 1687*.

Line 780. So saying. Here, the *Poet* paints the sad *Tragedy* of *Man's Fall* very beautifully, in the most moving Words.

Line 791. Ingorg'd, for *Ingorged*; *Fr. Lat. Milt.* To cram or stuff. Here, she devoured, gluttied
M m 2
and

and did eat most greedily.

Line 814. Diverted; Fr. from the Lat. i. e. Turned aside, taken off, led away, hindered. OBS. Now *Eve* turns an *Atheist*, impiously thinking that God did not see, regard nor mark her in this *Iniquity*; and all *Sinners* copy after Her.

Line 838. Sciential, of Science; Fr. from the Lat. Milt. i. e. Promoting and producing extraordinary Knowledge.

Line 851. Downie; Dut. Dan. i. e. Covered with Down, fine, soft and thin Hairs upon Fruit, i. e. the Fruit yielded a beautiful Appearance and delicious Fragrancy, by a Fig. of Rhet.

Line 890. Blank, for Blanch; Fr. To make white, from the Heb. Laban, i. e. White, by a Transposition of Letters, which is very common to Etymologists. Here, white, pale, out of Countenance.

Line 901. Deflower'd; Fr. Lat. q. Unflowered. To rob a Virgin of the Flower of her Virginity. Here, Eve robbed of her Innocency, Righteousness and Holiness; or the Image of God in her; all this she lost by this one Sin, by a Fig. of Rhet.

Line 925. Bann, or Ban; Dut. Fr. O. E. A Curse, a grievous Malediction and Imprecation. Hence, Banes of Matrimony; because they are performed under a solemn Vow or Curse, not to be violated. Read, Or to touch it under a Curse.

Line 990. So saying, i. e. While Adam spake, Eve began, and drew him into a Compliance.

Line 1004. Original Sin is the first Sin, or the Guilt derived from Adam and Eve to all their Posterity. Altho' Pelagians, Socinians, &c. deny this Sin; yet it is plainly proved from Job 14. 4. Psal. 51. 7. Rom. 5. 12. Ephes. 2. 3. and many other Places of Holy Scripture; from the Degeneracy and Corruption of all Nations; the natural Proweness of all Men to Vice and Immorality; their

Book IX. MILTON's *Paradise Lost*. 401

their *Aversion* to Piety and Virtue; from the sad *Complaints* of the learned *Heathens*, concerning the *Corruption* of *Human Nature*; from daily and woeful *Experience*; from the *Necessity* of *Sacrifices*, *Circumcision*, *Baptism*, and other *Means* of *Grace* and *Sanctification*, used from the *Beginning* all the *World* over; and the *Perfections* and *Happiness* of *Adam* and *Eve*, before they committed this *Sin*, compared with disorderly *Passions*, *Fear*, *Guilt*, *Shame*, *Confusion*, *Misery*, *Mortality*, *Loss* of *God's Favour*, *Expulsion* out of *Paradise*, the *Necessity* of a *Redeemer*, &c. plainly and fully represented in *Holy-Writ*, by our *Poet* all along, and by the *Consent* of all *Nations*. *St. Austin* first called it *Original Sin*: tho' it had various *Names* before him, and was owned by all the *World* till *Pelagius* rose up in *A. D.* 404. a *Monk* of *Bangor*, who spread that poisonous *Heresy*, denying *Original Sin*.

Line 1005. *Iterate*; *Lat.* i. e. *To do over and over*, i. e. *Eve* was not afraid to repeat the same *Sin*, to commit it afresh; and so all habitual *Sinners* lye wallowing in the *Mire*, still adding *Sin* to *Sin*; but never strive to get out of it. Read, *Neither was Eve afraid to commit her former Crime again.*

Line 1013. *Carnal*; *Fr. Ital. Span. Lat.* Here, *Fleshy*, sensual. OBS. The *Original* of *Concupiscence*, *Lasciviousness*, *Wantonness*, *Dalliance*, and many such filthy disorderly and sinful *Passions*, which were not in them before this *Sin* entered into the *Nature* of *Man*.

Line 1017. *Eve!* OBS. Here, *Adam's* lamentable *Ignorance* and *Mistake* are excellently represented.

Line 1040. *Pansies*; *Fr. Dut.* i. e. *To think*; being convenient for those that are *thoughtful*, *sorrowful* and *melancholic*. Certain *Flowers* called *Heart's-Ease*, or *Hart's-Wort* or *Hart-Mint*.

Aspodel, Affodil, Daffodil or Daffy-down Dilly; *Lat. Gr. i. e. Terrible or mischievous to the Asp*; being an *Antidote* to the *Poison* of it and other *Serpents*. This *Flower* is also called *Narcissus*, *Lat. Fr. i. e. Benumbing or Sleepy*: because the *Smell* of it causeth an *Heaviness* or *Stupidity* in *Men*. *Narcissus*, i. e. *Torpid*, from the *Fish Torpedo*, which *banums* the *Hands* of them that touch it: therefore it was consecrated to the *Infernal Gods*. It grows in *Gardens*, and flowers in *July*. There are thirty-six different *Species* of it. *Miller's Gard. Dict.*

Line 1053. *Unrest*; *Sax.* from the *Lat. Milt. i. e. Want of Rest. or Restlessness*; *Disquiet and Uneasiness*. ☞ *Obs.* *Homer* is very copious in his *Compounded Words*; and never *Man* came nearer him, nor was more happy therein, than our *Poet*, so far as the *English Words* will allow.

Line 1059. *Danite*; i. e. A *Man of the Tribe of Dan*, *Heb. i. e. A Judge*. He means *Samson*, the *Son of Manoah*, of the *Family of the Danites*, and *City of Zora*, *Judg. 13. 2.*

Line 1060. *Herculean*, of *Hercules*; as strong as *Hercules*. See *B. II. N. 543.* For *Samson* was the true *Hercules*; of whose prodigious *Strength* and *Atchievements* the *Heathens* relate various and strange *Instances*; but all copied from the *History of Samson*; and these *Facts* agree to him only.

Samson, or *Shimson*, *Heb. i. e. Hear the second Time*: because the *Angel* was intreated to come to his *Parents*, a *second Time*, to let them hear of his *Conception*, manner of *Life* and mighty *Deeds*. He was the *Twelfth* and last of the *Judges of Israel*; succeeded *Abdon*, judged that *People* twenty *Years*, and died *A. M. 2887.* before *Jesus Christ*, about 1117 *Years*.

Line 1061. *Dalilah*; *Heb. i. e. A Consumer*. *Josephus* calls her *Dalale*, and the *Greeks Dalida*, which

Book IX. MILTON's *Paradise Lost*. 403

which doth not alter the Signification of the Word. A Woman that lived in the *Valley of Soreck*, which lies upon the Banks of the River *Soreck*, *Heb. i. e. A Myrtle Branch*: because many *Myrtles* grew there. This *Valley* was about twelve Miles from *Jerusalem*, on the West, but belonged to the *Philistines*. *Samson's* Mistress and Betrayer, as *Whores* generally are, *Judg. 16. 4. 5. S. Chrysoftom, Cassian, St. Ephrem, Pererius, Sulpitius, Severus, &c.* think she was his Wife. But *Josephus, St. Ambrose, St. Jerom, Serarius, &c.* believe otherways. *Milton* compares *Adam* now to *Samson*, when fallen into Sin, deserted of God, betray'd by a leud Woman, blinded, ridiculed, enslaved, and destroyed by his bitter Enemies. And the *Comparison* holds good in divers Respects.

Line 1088. Cover me. A fine *Fig. of Rhet.* He addresses himself to the *Trees*, as if they were living and rational *Judges* of his *Misery* and *Distress*.

Line 1103. Malabar; Indian. A vast Country of *India*, lying along the West Coast of the *Peninsula* from *Cape Comorin* overagainst the Island of *Ceylon*, to *Canara*, on this Side the *Ganges*; in Length about 108 Leagues, or 324 Miles; but no where above 100 in Breadth; and the most fruitful, temperate and populous Region in the World. It contained formerly several Kingdoms, which in the Time of *Sarama Perimal*, about 700 Years ago, were all subject to one Sovereign: He embraced *Muhammedanism*, divided his Kingdom among his Relations, and went in Devotion to *Mecca*, and died there: but many of the People are *Pagans* still, and others have embraced *Christianity* of late; by the Industry of those pious, zealous and learned *Missionaries*, sent thither by the King of *Denmark* in 1706.

Decan; Ind. i. e. The South. A Royal City of a small

small Kingdom of the same Name in *India*, belonging to *Malabar*, in many Islands, on this Side of the *Ganges*. It has *Bengal* on the *East*, the *Indian Sea* on the *West*; *Bisnagar* on the *South*, and the *Mogul's Country* on the *North*. There, these broad-leav'd *Fig Trees* grow in Abundance, which our *Poet* hints at here: the Leaves of the *Bonona Tree* in *Peru* are four or five Foot long, and about two Foot wide. Another grows there, which is about twelve Feet long and five broad, which the *Natives* use for a *Table Cloth*. See *Cockburn's Journey thro' it*, *Pag. 161*.

Line 1110. Amazonian, of the Amazones, Lat. Gr. i. e. Without a Breast; and Aorpetæ. Scyth. i. e. Men-killers: because they cut off the right Breasts of all their Daughters, that they might not hinder them in darting, suckled the Females with the other, and slew all their Male Children; certain warlike Women of Scythia, near the Euxine Sea and the Lake of Mæotis. Their Kingdom consisted wholly of Women; for they suffered no Men to continue in their Dominions, but for a very short Space. Themiscyra, upon the River Thermodon, was their Capital. Alexander the Great spent thirteen Days at Zadracarta, A. M. 3674. and 330 before Jesus Christ, in Conversation with Thalestris or Minothea their Queen, which (attended with 300 Ladies) visited him. They were utterly vanquished by Aurelian, and some of them we carried Captives to Rome, about A. D. 270. Some doubt whether there were such People or not; but all that is reported by good Authors cannot be fabulous. See Justin. Lib. 2. c. 4. 2. Curt. 1. 6. From them some People in North America upon the River of the Amazons, were so called by the Europeans of late: because the Women thereof were warlike, resembling those of old. *Targe;*

BOOK IX. MILTON'S *Paradise Lost*. 405

Targe, for *Target*; by a *Fig.* of *Gram.* A *Milit.* *T.* *Lat.* i. e. An *Hide*: because it was made chiefly of the *Hide* of an *Ox*, well dried. A *Shield*. As these *Women* were so well skilled in *War*, our *Poet* supposes that their *Instruments* were somewhat extraordinary large, and compares these *Fig Leaves* to their *Targets*.

Line 1116. *Columbus*; *Ital. Lat.* i. e. A *Dove*. *Christopher Columbus* or *Colon*, born in *Cugureo*, but others say at *Neray*, near *Genoa*, in *Italy*. He from his own *Knowledge* of *Geography*, and from the *Information* of an *old Sailor Alphonsus Santrius*, (whom he saved in a *Shipwreck*) discovered *America*, under the *Name* and *Aid* of *Ferdinand* King of *Spain*, *A. D.* 1492. But it was first discovered about 300 Years before, *A. D.* 1170, by *Madoc* a valiant Prince and Son of *Owen Guinneth* King of *Wales*; as is related by *Lynwric Ap Grano*, *Galyn Owen*, *Peter Martyr*, *Humphry Lloyd*, *David Powell*, *Sir John Price*, *Richard Hackluyt*, *Sir Thomas Herbert*, &c. which was farther confirmed by the Reverend *Mr. Morgan Jones*, Chaplain of *South Carolina*, who lived four Months with the *Doeg Indians*, and conversed with them in the *Old British Language*. Lastly, that *Prince Madoc* was buried in *Mexico*, appears by the *Epitaph* on his *Monument* lately found there. See *The Gloucester Journal* and *Daily Post*, &c. *March 6, 1740*. After all the *Services* done to *Spain*, *Columbus* was buried at *Sevil*, with *Contempt*. O! the *Ingratitude* of *Men*, and the *fluctuating State* of this *vain World*. *American*, for *Americans*; the *People* of *America*; by a *Fig.* of *Rhet.* so called from *Americus Vespucci* or *Vesputius*, a *Florentine*, who discovered this *New World*, *A. D.* 1497. and five Years after *Columbus*. *America* is surrounded with the *Ocean* on all *Sides*, and is not contiguous to *Asia*;

as the *Russians* have lately discovered. It is as large as the three known *Quarters* of the World; for *Mexico* (or *North America*) is reckoned by some to be about 23000 Miles, and *Peru* (or *South America*) 17000 Miles in Compass: That is, if all the Land upon *Gulphs*, *Promontories* and *Islands* were duly measured. It contains from N. to S. about 8220 Miles, and from E. to W. 6540 M. *Plato*, *Aristotle*, *Diodorus Siculus*, and other Antients gave some dark Hints of *America*; and other Authors affirm that the *old Carthaginians* traded to it. But how could that be done without the Use of the *Compass* and other Helps of *Navigation*, not known to the *Antients*?

Line 1117. *Cincture*; Lat. i. e. *A Girdle*; for when the *Spaniards* first discovered that *World*, the *Natives* had *Coats of Feathers* curiously wrought, girt about their *Waist*, and so they have to this Day.

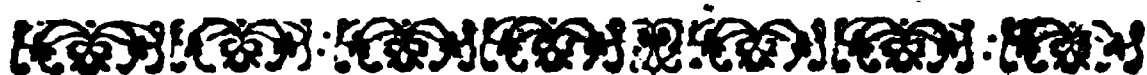
Line 1182. *Thus it shall.* ☞ *Obs.* Here, an excellent Caution, how to rule a Wife.

Line 1187. *Mutual*; Lat. See B. I. N. 87. ☞ *Obs.* How *Adam* and *Eve* are represented, accusing one another on both Sides; neither of them accused themselves for their own *Sin*; which they ought to have done. But *Adam* lays the *Guilt* upon *Eve*, and she upon the *Serpent*. And so alas! their *Posterity* have generally copied after the *Original*, in all their *Transgressions*. O! the woful *Accusations* and *Self Condemnations*, that *Sin* raises in the Mind of the *Guilty*.

☞ *GEN. OBS.* This is the VIIIth Book in the 1st Edit. for Reasons already given: Now it is the longest of all the XII Books of this *Poem*; and contains the saddest *Tragedy* that ever was acted upon Earth, viz. the *Fall* of our *first Parents*, the *Origin* of *Sin*, the *Destruction* of themselves, the *Ruin* of *Mankind*; and the grand *Plan* of *Paradise*

Paradise Lost. It abounds in *Learning*, *Invention* and *Foreign Languages*.

The End of the Commentary on the Ninth Book.



B O O K X.

Line 1. **H**ERE is the *Poet's Introduction* and *Narration* to this *Book*, which enters directly upon the main *Subject*.

Line 16. *Manifold*; this *Word* is compounded of *Many* and *Fold*; *Sax. Ital. Folded* or doubled many Times, multiplied. *i. e.* A great many *Sins* were contained in that one *Sin* of *Adam* and *Eve*: Indeed every *Sin* is *manifold*; it is a *Serpent* with many *Heads*, viz. *Atheism*, *Rebellion*, *Disobedience*, *Pride*, *Self-love*, *Sensuality*, *Ingratitude*, &c.

Line 60. *Mediator*; *Fr. Ital. Sp.* from the *Lat.* *i. e.* One that is in the *middle* between two different *Persons*; a *Manager* between *Persons* at *Variance*; an *Intercessor*, a *Peace-Maker*. Before *Sin*, *Adam* had free *Access* to *God*; but it made him so abominable and odious to the infinite *Holiness* of the *Deity*; that neither he nor any of his *Posterity* can be acceptable, without an *Advocate* and *Intercessor*. *Plato* confessed this, to the *Shame* of all *Antichristian Infidels*, *Deists* and *Free-thinkers* in our *Days*. Here, our *Lord Jesus Christ*. See *Galat. 3. 20.* *1 Tim. 2. 5.* &c.

Line 82. *The Third*; *i. e.* The *Serpent* or *Satan*, who flew away as soon as he had tempted *Eve*.

Line 83. *Convict*, for *Convicted*; *Fr. Lat.* A *Law* *T. i. e.* *Convinced*, cast, found guilty of an *Offence*. *i. e.* This *Flight* was a great *Presumption* of his *Guilt*; and so it was esteemed by the *Law* of all *Nations*, unless it be done artfully, as the *Poet* has well observed, in *Vitium Culpæ ducit Fuga*,

Fuga, Hi caret Arte. JUVEN.

Line 92. *Cadence*; Fr. Lat. i. e. *A Falling*. Here, inclining, a Motion, i. e. *The Sun was setting*.

Line 94. *Fan*. Here, To cool and refresh. A fine *Metaphor*, alluding to Gen. 3. 8.

Line 117. *Afraid*, or *Affraid*, of *Affrayer*; Fr. Sax. i. e. *Full of Fear*; terrified, frightened, i. e. When I heard thy Voice I was cold or chilly, thro' the Apprehension of some Evil and Mischief, that I expected from thee for my Sin. Read, I was afraid of thy Voice. See Gen. 3. 8.

Line 118. *Reville*; Lat. i. e. *To render vile or base*; A Reproach, a Taunt or Railery. OBS. The Holy Scriptures always represent God, our holy Jesus, and the Blessed Angels in such Perfection; that they never use railing, opprobrious, or hard Words; even upon the greatest Provocation. See Gen. 3. 9. And our Poet points at this. Let Judges and all Men mark this.

Line 182. *Oracle*; Fr. Ital. Span. Dut. Brit. Lat. i. e. *An Answer from the Mouth*; an Answer or Counsel concerning Things to come, given by God to his People of old, by Prophets, Inspiration, an audible Voice, Dreams, Visions, Urim and Thummim, &c. which Satan did mimic or imitate in his delusive Answers made in the Oracles of Delphi, Dodona, &c. making the blind Heathens believe that he spoke by the Mouth of God. Here, the Prophecy of Satan's Destruction, uttered, Gen. 3. 15. And also accomplished by the Son of God; above 4000 Years afterwards.

Line 183. *Jesús*; Heb. i. e. *A Saviour*. A proper Name among the Jews; the first was Joshua or Jesus the Son of Nun, the Successor of Moses, Acts 7. 45. Heb. 4. 8. and of many others. But here, Jesus the Son of the Holy Virgin Mary, Mat. 1. 21. This Prophecy was verified or accomplished by our Blessed Jesus above 4000 Years.

Book X. MILTON'S *Paradise Lost*. 409

Years afterwards, when *Satan* was dethroned from his great *Power* in the *World*, as *Lightening*, when it flasheth and vanisheth; at his *Death*, *Resurrection*, and by the *Preaching* of his most *Divine Religion* over the *Earth*.

Line 210. Instant; Lat. from the Gr. i. e. Standing in; near at hand, immediate, sudden, i. e. God put off the present Execution of the Sentence of Death for some Time: for Adam lived 930 Years after that, and then died, Gen. 5. 3. Read, The Judge put far off the present Sentence of Death, which was pronounced on that Day.

Line 229. Mean while. Here is a notable *Digression*; and now *Sin* and *Death* are introduced as two real *Persons*, by a *Fig. of Rhet.*

Ere; Sax. O. E. Poet. Before, while, i. e. Before Adam and Eve had sinned, and the Son of God had past Sentence upon them; Sin and Death had no real, but a possible Existence; Milton confined them in Hell. B. II. Lin. 648. But now, they begin to take Life, to stir out, to be enlarged, and to make devilish Havock upon Earth.

Line 235. O Son! Sin speaks to Death, for she begat Death of her own Father Satan.

Line 268. Carnage; Fr. from the Lat. i. e. Of Flesh; a great Slaughter, Massacre or Murder. Here, Mortality, or dead Bodies.

Line 272. He. i. e. Sin. The Poet goes on in a continued Digression and diverse Comparisons. Obs. Milton had represented Sin and Death in their Infancy, as weak Females, before the Fall; now as strong and masculine.

Line 279. Murky; Fr. Poet. Obscure, dark, foggy. Here, infected, thick or musty with the noisome Smell of the Dead.

Line 281. Quarry; Fr. from the Lat. i. e. Searching or finding out. A T. of Falcon. A Place of
N n Prey

Prey or Game. Here, knowing well to find out mortal Men upon Earth, by a Fig. of Rhet.

Line 290. *Cronian*, of *Chronos* or *Chronus*; Lat. Gr. i. e. Time. A Name of Saturn, the God of Time and all cold Things. Here, the Frozen Northern Ocean, under the Influence of the Planet Saturn; which is a cold Planet, according to the Astrologers; being far from us.

Line 292. *Petsora* or *Petzorka*; Russ. A Province in the North of *Moscovy*, under the Arctic Circle upon the Icy Sea, on the West Side of the River Oby; so called from the Capital City, which standeth in a Lake of the same Name; there is a River so called, which falleth into that Ocean, at the Mouth of the *Waygats*. It borders upon *Siberia*. The Russians call a vast Range of Mountains near to it *Ziemno Lipias*, i. e. The Belt or Girdle of the World, which they foolishly do imagine to be the Extremes of it.

Line 293. *Cathaian*, of *Cathaie* or *Catae*. A Province of *Tatary*, having the Frozen Ocean, on the North and *China* on the South. It is called *Cara Kitaia* and *Ava*, by the *Tatars*, i. e. Black-China: because the Inhabitants were Sun-burnt; whereas those of *China*, at least in the Northern Provinces, are white. It consisted of the six Northern Provinces of *China*; so called from the antient *Cati* of *Tatary*, who conquered *China*, and established *Cathaie* for the Seat of their Empire; then *Pekin* or *Cambalu* became the Royal City, and the whole Empire of *China* went under that Denomination by the *Tatars*, who conquered it; tho' it had been the most antient Empire, and lasted the longest of any upon Earth, A. D. 1278. These Places and Names were first made known to the Europeans from the *Saracens*; who began a long and bloody War with the *Tatars*, A. D. 1616. ended in the Conquest of *China* and the Destruction

Book X. MILTON'S *Paradise Lost*. 411

Destruction of the Family of the *Taimingæ*, A. D. 1644. As Father *Paul* of *Venice* relates, who was in that War.

Line 295. Trident; *Er. Ital. Span. Lat. i. e. Of three Teeth*. An Iron Instrument with three Prongs or *Teeth*; the three pronged Scepter of *Neptune* with the *Poets*. Read, *Death with his petrific, cold and dry Mace struck the collected Stuff*.

Line 307. Xerxes; *Pers. i. e. A Warrior*, (contracted from *Artaxerxes*, i. e. The grand Warrior.) The fourth King of *Persia* and first of that Name. He was the second Son of *Darius*, i. e. the *Avenger*; (*Ahasuerus* is his *Scriptural Name*) i. e. One that defeats the Schemes of another Man, and Nephew of *Cyrus the Great* (i. e. the Sun.)

Xerxes reduced *Egypt*, and in the fifth Year of his Reign, set out from *Susa* with the most numerous and formidable *Army* that ever the World saw before or since, to invade *Greece*: which amounted to five Millions of Souls and above.

Herodot. L. 7. c. 187. A. M. 3470. But was shamefully defeated, and hardly escaped with his *Life*, in a little Cock-boat. A just Chastisement for his *Insolence*. He is called *Ahasuerus*, *Est. 1.*

Susa; *Heb. i. e. A Lilly*: because many *Lillies* grow thereabout. So *Jericho* is called the *City of Palm Trees*, *Deut. 34. 3*. And *Florence*, in *Italy*, from Abundance of *Flowers* there. It is called *Shushan*; and there *Ahasuerus* held his Court, *Esther 1. 2. Dan. 8. 2*. And hence the whole *Country* was called *Susiana*. The chief *City* of that Province of *Persia* between *Tygris* and *Persia*, and five Days Journey from the *Euphrates* towards the *Frontiers* of *Chaldea*. It was built or repaired by *Darius Hystaspis*, the Father of *Xerxes*, as *Pliny* reports; but *Strabo* ascribes it to *Typhon* the Father of *Memnon*, about *A. M. 2750*, therefore, some call it *Memnonia*. It was

the *Seat* of the *Persian Emperors*, during the *Summer Season*, for many Ages. There *Daniel* the *Prophet* was buried; and *Josephus* says that his famous *Palace* there was fresh and beautiful in his Days. *Alexander the Great* took it and found about 7 Millions in Gold, and 9,000,000 Pound Sterling in Silver, besides other immense Treasures there. Now *Souster. Thevenot*. There *Alexander the Great* married *Statyra*, and made a Feast for 9000 Guests, and gave to each of them a *Golden Cup*.

Memnonian, of *Memnon*; Lat. Gr. i. e. *Abiding*.

Memnon was the Son of *Tithon*, which *Titbon* was Brother to *Priam* the King of *Troy*, an ancient Prince, who built *Susa*, and carried an Army from thence to assist *Priam* King of *Troy*, besieged by the *Greeks*. Here, the *Royal Palace* of *Susa*, by a *Fig. of Rhet.*

Line 309. *Hellepont*; Lat. Gr. i. e. *The Sea of Helle*, Daughter of *Athamas* King of *Thebes* in *Greece*; which flying with her Brother *Phryrus*, from the Indignation of her Mother in Law, perished there. It is a narrow Sea between the *Propontis* or *white Sea*, and the Head of the *Archipelago*, not above ten or twelve Leagues in Length, at the Mouth it is a large League and a half broad, and at the narrowest about seven Furlongs over. It is the Entrance into *Constantinople* from the *Archipelago*, and divides *Europe* from *Asia*. Some call it the *Streights of Gallipoli*, from a City of that Name upon the West Side of it; and by the *Turks*, the *Dardanel*s, from *Dardane*, an ancient City near it, in *Asia Minor*. It is defended by two new Castles, which *Mahomet IV.* built, to defend his Fleet from the *Venetians*, A. D. 1659. and not from the old Castles of *Cestos* and *Abydos*, as some have thought. See *Monf. Turnefort*. Over this Sea *Xerxes* laid a *Bridge* between
Cestos

Book X. MILTON's *Paradise Lost*. 413

Gestos and *Abydos*, by which he carried his immense *Army* in seven Days and Nights, into *Europe*.

Line 310. *Bridging*; *Milt.* from *Bridge*; *Sax. O.E.* Making his Passage over that Sea by that *Bridge* made of *Wood*, and 674 *Boats* joined together.

Europe; *Phæn. i. e.* *A white Face*, of a fair *Countenance*: because the *People* of it are *whiter* and *fairer*, than those of *Asia* and *Africa*. One of the four grand *Quarters* of the *World*; tho' it be least of all, yet it is most considerable now for all Manner of *Arts*, *Sciences*, *Arms*, *Laws* and *Learning* in the *World*, &c. It is about 3300 Miles in Length; and 2300 in Breadth. *Strabo* and other *Geographers* resemble it to the *Shape* of a *Dragon*; whereof the *Head* to *Spain*, the *Neck* to *France*, the main *Body* to *Germany*. *Europe* contains two *Empires*, and about thirty different *Kingdoms*. It is parted from *Africa* by the *Mediterranean Sea* on the South, and from *Asia* by the *Archipelago*, *Hellepont*, *Propontis*, the *Bosphorus*, *Euxine Sea*, the *Mæotis*, and the great River *Volga* on the North East.

Asia; *Phæn. i. e.* *The Middle*: because it (especially *Lesser Asia*) lies in the *Middle* between *Europe*, *Asia*, and *Africa*. The third *Quarter* of the *World*, larger than the other two, and very famous for being the *Original Seat* of *Man's Creation*, *Fall* and *Redemption*; for the first and most renowned *Transactions* of Mankind, recorded in *Sacred Writ*, and all antient *Histories*. It is surrounded with *Sea* on the North, East and South, and parted from *Europe*, as is said above, on the West. *Asia* extends from the North to the South, about 4400 Miles; and from East to West, 7500 Miles. Antiently it was divided into the *Greater* and *Lesser Asia*; afterwards into five large *Empires*, viz. I. That of the *Czar* of *Muscovy*, II. Of the great *Cham* of *Tatary*.

III. Of the Great *Mogul*. IV. Of the *Sophy* of *Persia*. V. Of the *Sultan* of the *Turks*. To those may be added the *Empire* of *China*, which was not known to the Antients; but as large as any of those *Empires*.

Line 311. *Scourg'd*, for *Scourged*; *Ital.* from the *Lat.* Whipt, chastised, punished: for it is reported, that *Xerxes* lashed or whipped the *Hellepont*; because it broke down his *Bridge*.

Line 313. *Pontifical*; *Lat. Milt.* i. e. A *Bridge-making*. The Art of making a *Bridge*.

Line 324. *Three Places*; i. e. *Heaven*, the *New Creation* and *Hell*.

Centaur; *Lat.* from the *Gr.* i. e. *Pricking a Bull*.

A fabulous *Monster*, half Man half Horse. This *Fable* rose from a People of *Thessaly*, who first broke *Horses* to *War*, and riding upon Horseback, drove their Cattle before them. Other Men seeing them at a Distance, thought they were but one *Creature*: And so the poor *Americans* thought of the *Spaniards*, when they first invaded them upon *Horses*. Here, An *Astron.* T. a Southern *Constellation*, consisting of 37 Stars, which is called *Sagittarius*, *Lat.* i. e. An *Archer* or *Bowman*. It is so called, because of its vehement Cold when the Rays of it cast forth the piercing Winds in *November*.

Line 330. *Children*; *Sax. Dut. Teut.* Sons or Daughters. Here, *Sin* and *Death*, who were *Satan's* Brood and Offspring, by a *Fig. of Rhet.*

Line 335. *Unweeting*; *Sax. Dut. Poet.* i. e. *Not weting*; not knowing or thinking, i. e. Altho' *Eve* knew nothing of the Mischiefe she was then bringing upon herself, her Husband and Posterity.

Line 337. *But When*; Read, *But when Satan perceived the Son of God coming from Heaven to judge Adam and Eve*.

Line

Book X. MILTON's *Paradise Lost*. 415

Line 354. O Parent! Here, Sin speaks to Satan her *Father* or *Author*.

Line 371. Portentous; *Lat. i. e. Portending* some good or ill *Luck*. Here, monstrous, surprising, exceeding great. Wonderful, and also presaging some terrible Thing.

Line 381. Quadrature; *Fr. Lat. An Astron. T.* A Square. Here, God's Dominions, in the highest Heavens, which *Astronomers* suppose to be *Square*, of a four Square Form, *Rev. 21. 16.*

Line 383. Whom thus; Here, Satan answers her.

Line 404. Plenipotent, for *Plenipotentiaries*, by a *Fig. of Gram. Fr. Lat. i. e. One having full Power and Authority.* A Commissioner from a King, to treat with another Prince or State. Here, Sin and Death, who act as *Substitutes* under Satan now on Earth, for the Destruction of Mankind; by a *Fig. of Rhet.*

Line 426. Paragoned; *Fr. Gr. made equal or like, i. e. Satan was first called Lucifer, Lat. i. e. a Light-Bearer;* and resembled *Lucifer*, the *Morning-Star*, for *Glory and Brightness*.

Line 431. Russian, of Russia; *Heb. i. e. The Head:* Or from *Rossi* or *Russi*, which in their Tongue signifies a *collected People*, consisting of divers *Nations* joined together under one Head; or from *Russ*, the Son of *Japhet*, the reputed *Founder* of that Monarchy. They settled about *Mount Taurus*, and afterwards in the North Parts of *Asia* and *Europe*; where they erected 12 different *Dukedoms*, which at last submitted to one Supreme, called *Tzar* or *Czaar*, *Sclav. i. e. A Prince or Sovereign:* And *Moscovites*, since the *Tzars* established their Residence at *Moscow. A. D. 1300. Moscovy* is 4 Times as large as all *Germany*, but not half so populous; because of the vast *Woods, Desarts* and *uninhabitable Parts* of it.

Line

Line 432. Astracan; Rus. from the Pers. Haistberk houn, i. e. 8 Pillars; being so founded at first. A large and wealthy City in one of the Islands of the River Volga, at 13 Leagues from the Mouth of it. The Russians call that Island Dolgi Ostrof, i. e. The Long-Isle: because it is very long. John Bezilovitz, (Rus from the Gr. i. e. the King, and Wits, i. e. Illustrious) took it from the Tatars, A. D. 1554. It stands on a rising Ground, 47 Degrees Northern Latitude, encompassed with a double Wall, is well fortified. It gives Name to a large Kingdom of Tatory, upon the Caspian Sea; is one of the best Cities belonging to Russia, and grows more considerable, by the great Trade with the Persians, Tatars, Collmaks, Georgians and Russians.

Line 433. Bactrian, of Bactria; Arab. i. e. Eating: because it abounds with all Manner of good Provisions: Or from the River Bactras, now Bachora. Bactria is a vast and rich Province of Persia, near the Caspian Sea; having Parthia on the West, and India to the East. It was erected into a Kingdom by Theodotus I. who was Governor of 1000 Cities of it, which revolted from Antiochus I. to the Parthians; and so it continued to the Fall of their Empire; then it was united to Persia. Here it is taken for the whole Empire of Persia, by a Fig. of Rhet.

Sophi, or Sophy; Pers. from the Arab. Toph, i. e. Wool: Because a King of Persia took that Name, from a Woolen Turban, or Vest which he wore. Pure and Sincere: Because he professed to be of the Race of Haly. This is a Title of the Emperors of Persia from Ishmael Sophi the Son of Guine Sophi, Chief of the 7th Race of their Kings, who from a Shepherd (by his Courage and good Fortune) was raised to that Throne, about A. D. 1370. OBS. The Greeks

Book X. MILTON'S *Paradise Lost*. 417

Greeks not knowing the meaning of the *Persian Word, Sephi*, borrowed their Word *Sophos*, i. e. *Wise*, from the *Persian*, which is a great Mistake.

Line 434. Turkish, of the *Turks*; *Heb.* An antient People of *Asia*, descended from *Turc*, the eldest Son of *Japhet*, who settled between *Mæotis* and the *Caspian Sea*. Others say, they descended from the *Scythians* or *Tatar*; and are the Offspring ten Tribes of *Israel*.

Crescent: i. e. *Increasing* or *Growing*. The *Half-Moon*, which is the *Ensign* of the *Turks*. *Muhammed* the Great bore it at the taking of *Constantinople*, *A. D.* 1453. As a Sign of their being then *Emperors* of the *East*. Or because the antient *Phœnicians*, *Tyrians*, and other Nations did worship *Astarte* or the Moon. Here, the *Power* and *Dominion* of the *Turks*.

Line 435. Aladula: *Pers.* is the greater *Armenia* with a Part of *Cappadacia*; and is so called by the *Turks*, from *Aladules*, the last King of it, whom *Selymus I.* slew, *A. D.* 1516. and subjected it to their Empire ever since. It was called *Turcomania*, in the Year 844. When a great Flood of bloody *Tartars* or *Turks* passed over the *Caspian Mountains* and settled there.

Line 436. Tauris, and *Tebris*; *Pers.* Some call it *Ecbatana*: because it was founded out of the Ruins of that antient City (as old as *Babylon*, and called *Achmetha*, *Ejd.* 6. 2. founded by *Arphaxad*, *A. D.* 786) *Tebris* belonged to the *Turks* till *Shah Abas* King of *Persia* retook it. *A. D.* 1603. It is one of the richest Cities of *Persia*, and of the greatest Trade in *Asia*. There is a *Medresba* or Academy in it; a vast Number of *Armenian Christians*, and their *Patriarch's* Seat.

Casbin, *Caswin*, or *Karvin*: A large and beautiful

ful City of *Persia*, and formerly of *Parthia*; situate in a delightful Plain, 6 Miles in Circumference; in the Province of *Ayrach*, between the *Caspian Sea* and *Ispahan*. Some take *Casbin* for *Tauris* the *Ecbatana* of *Media*, but it is 65 German Miles from *Tauris*. Here the *Persian Monarchs* resided after the Loss of *Tauris*, till *Shah Abbas* removed to *Ispahan*; since then it has declined, but there they are all inaugurated still. The Inhabitants are *Muhammedans*, except some *Christians* and *Jews*, that are considerable *Merchants*. There is also a *Madresha* or Academy for *Persian Learning*.

Line 444. *Plutonian*, of *Pluto*; See B. IV. N. 270. Here, the *Plutonian Hall* is the *Pandæmonium*, by a *Fig. of Rhet.*

Line 457. *Divan*; *Heb. Arab. Duwan*, i. e. *A Judgment Seat*. A high Bench, or a rising of the End of Halls, about a Foot high, covered with a Carpet in the *Turkish Houses*; whereon they rest most Part of the Day and receive Visits. The grand Council Chamber and highest Court of Judicature among the *Turks* and *Persians*; consisting of the grand *Visier* or chief Minister of State, and other *Visiers* of the Bench. Here, the *Council Chamber* of the *Devils* met in the *Infernal Hall*; by a *Fig. of Rhet.*

Line 477. *Unoriginal*; *Lat. Milt.* i. e. *Without an Original*; having no Creation, Beginning, never made; for *Night* and *Darkness* are only *Privations* or a Want of *Light*. Read, *And wild Chaos*.

Line 508. *Hifs*; This and other *Words* in all *Languages* have been formed from certain *Sounds* of Things. And this from the *Noise* of *Serpents*. It is used among us and here, as a Sign of *Ridicule* and *Disdain*. ☞ *Obs.* the *Poet* represents

Book X. MILTON's *Paradise Lost*. 419

presents the *Devils* to be transformed into *Serpents*, according to *Satan's* Doom denounc'd in *Paradise*, Line 172.

Line 518. *Forked*; *Sax.* from the *Lat.* Like a *Fork* or Instrument with two Teeth, cloven, parted into halves, as the Tongues of all *Serpents* are; on purpose to help them to *Hiss*: So that some of them may be heard a Quarter of a Mile off.

Line 524. *Asp*; *Lat.* from the *Gr.* *Poison*; or not extending; because they lay round commonly. A very venomous *Serpent*, whose *Poison* kills speedily. It is small like a *Land-Snake*, but of a broader Back, having red and inflamed Eyes, hard and dry Scales. Some are above a Foot and half long; others three, four and six Foot. The shortest kill soonest. They abound in *Africa*, kill instantly and without any Remedy. See *Acts* 28. 6. And even in *Britain* their *Bite* is mortal, but not so speedy; but in *Egypt* they are tame and abide in the Houses. Hence comes our Word, *A Spider*; for that is poisonous also.

Amphisbæna; *Lat.* from the *Gr.* i. e. going both Ways: Another *Serpent*, that seemeth to have an Head at both Ends, and to go both Ways. But there are no such Creatures. It is a vulgar Error, but a very fit Emblem of *Satan*.

Line 525. *Cerastes*; *Gr.* i. e. *Horned*. q. The *Horned Serpent*: For it hath four Pair of *Horns*, others say only two, like our *Snail*, resembling those of a *Ram*: Therefore the *Poet* gives it the Epithet, *Horned*; they are found in *Africa* and other hot Countries, under the Line.

Hydras, or *Hydros*; *Lat.* from the *Gr.* i. e. *Water*; a *Water-Snake*, said to have fifty Heads. But there is no such *Monster* in Nature; for there never was a Creature naturally with more Heads than one. The *Fable* represents *Sin*,

which swells into many Branches or divers Sorts of *Sins*, every one is complicated and manifold, attended with others: One *Crime* draws a Man into many more.

Ellops; Gr. i. e. *Without a Voice*. A dumb and silent *Serpent*, that gives no Notice of his Approach, as others do by *Hissing*, *Rattles*, &c. So no Creature can avoid it. Perhaps it may be the *Dart*, which flies like an *Arrow*, from the Tops of *Trees* and *Hedges*, upon Men and Beasts, and kills unawares. It is said to be covered with *Scales*, like a Fish.

Drear, or *Dreer*; Sax. O. E. from the Lat. Dreadful, terrible, making sorrowful, and full of Pain or Torment; lamentable, dismal. A fit *Epithet* for that *Serpent*.

Line 526. *Dipsas*; Lat. Gr. i. e. *Thirst*. And also *Gausan*, Gr. i. e. *Burning*. A *Serpent* with a great Neck and black Back, less than a *Viper*; but more venomous and quicker in killing. It is in *Lybia*, *Syria*, and other hot *Regions*. The Poison of it is vastly hot, dries up the Blood, and infects every Creature, which it stings, with a most vehement *Heat* and *Thirst* unquenchable and incureable, whereof they die quickly.

Soil; i. e. *Africa*, which abounds with the most poisonous *Serpents* of all Kinds.

Line 526. *Bedropt*, for *Dropt*; by a *Fig.* of *Gram.* Sax. Teut. Milt. Covered with *Drops*, the smallest Quantity of any Liquor. Here, covered, daubed with the Blood of *Gorgon*.

Line 528. *Ophiusa*; Gr. and *Colubraria*; Lat. i. e. The *Serpentine Island*, because it is much infested with *Serpents*, of which there are three most remarkable, viz. Two in the *Mediterranean Sea*, and one in the *Propontis* near *Constantinople*, which the Inhabitants quitted for fear of these *Vermin*. Some say, *Cyprus* was one of the two.

Line

Book X. MILTON'S *Paradise Lost*. 421

Line 530. Vale ; Here, the Place near *Pythia*, a City of *Phocis* in *Greece*, where the *Sun* produced *Python* an huge *Serpent*, to which *Milton* resembles *Satan*. See *Ovid's Met.* B. I.

Line 560. Megæra ; Lat. Gr. i. e. *Hatred* and *Envy*. One of the three *Furies* of *Hell*, which were the *Daughters* of *Acheron* and the *Night*, whose *Heads* were dressed with *Serpents*. *Lucian* says, that they frightened *Hercules* more, than *Pluto* himself.

Line 562. Lake ; i. e. *The Sea of Sodom*. *Josephus* says, the *Apples* of *Sodom* were very fair and pleasant to the *Sight* ; but when touched they flew into *Smoak* and *Ashes*. There are none to be seen there now. See *Maundrel's Travels*.

Line 567. Spattering ; Sax. from the *Sound* ; commonly *bespattering* ; dashing or sprinkling. Here, bedaubing with the *Ashes* of those *Apples* spit out of their *Mouths*, which made a terrible and harsh *Noise*.

Line 568. Drudg'd, for *Drudged* ; Teut. Dut. Sax. i. e. *To vex* or *oppress* ; to bear *Burdens* ; toiled, moiled or were vexed. Hence, a *Drudge* or *Bearer* of *Burdens*, and to *drudge* or labour hard in some mean *Business* : or surfeited, as a *Man* is with *Drugs* or *Physic*. Then it is a *Phys. T.* as here.

Line 581. Ophion ; Lat. from the Gr. i. e. A *Serpent* ; one of the *Companions* of *Cadmus*, who did spring out of the *Teeth* of that *Serpent*, which *Cadmus* slew. Others make him to have been one of the *Titanes*, the *Husband* of *Eurynome* ; possessed of the *Government* of all *Things*, the antientest of all the *Gods*, who reigned on *Olympus*, long before *Saturn* and *Jupiter* dethroned him and his *Wife*.

Eurynome ; Lat. from the Gr. i. e. *Ruling wide*, *Encroaching* ; The *Daughter* of *Oceanus* and
O o Wife

Wife of *Opbion*, which encroached on her Husband and ruined her Posterity. Under this *Fable*, the *Heathens* couched *Adam* and *Eve*, and their Expulsion out of *Paradise*, by *God Almighty*.
 Line 584. *Ops*; *Lat.* from the *Gr.* i. e. *Riches*. The Daughter of *Heaven* and *Earth*, the Sister and Wife of *Saturn*. See B. I. N. 512. 513. The *Greeks* called her also *Rhea*, i. e. *Flowing* with *Wealth*. *Ops* is the *Earth*, out of which all *Riches* are produced. Or *Eve* the Sister and Wife of *Adam*, the *Saturn* of the *Heathens*: for she came out of the same Womb, i. e. The *Earth*, was made by *Almighty God*, and was expelled *Paradise*.

Dictæan, of *Dictæa*; *Lat. Gr.* i. e. *A Place of Nets and Fishermen*; A City and Mountain in *Crete*, between *Gnossus* and *Samois*, now called *Cassiti*; where *Jupiter* was nursed. See B. I. N. 198. It was so called from *Dictymna*, one of *Diana's* Companions in hunting, which first found out *Fishing Nets*, and was worshipped there; and from the *Fishermen*, who lived there. By these *Fables*, the *Gentiles* preserved the *History* of the *Serpent's* seducing *Eve*, the *Fall* and *Banishment* of *Adam* and *Eve* out of *Paradise*; but so darkly, that the *Vulgar* at least, knew little of the *Truth*; and it is hard for the *Learned* to find it now, out of so much *Rubbish*.

Line 601. *Unhide-bound*; *Sax.* A T. of *Farriers*. A *Disease* among *Cattle* and *Horses*, when their *Hides* or *Skins* cleave to their *Sides*, thro' their *Leanness*. *Death* was so till now.

Line 602. *Incestuous*; *Fr.* from the *Lat.* i. e. *Unchaste*; guilty of *Incest*, that is a carnal Copulation, or Marriage with one who is too near akin, i. e. *Sin*, because she brought forth *Death* of her own *Father* the *Devil*, by a *Fig.* of *Rhet.*


Line 611. *Un-immortal*; *Lat. Milt.* i. e. *Not immortal*;

Book X. MILTON'S *Paradise Lost*. 423

tal; to take *Immortality* from them; to render them perishable or liable to *Death* and *Mortality*.

Line 641. *He ended*. i. e. *God Almighty*. Now the *Heavenly Choir* are brought in praising *God* in the Words of *St. John*, *Rev.* 15. 3.

Line 656. *Solstitial*, of the *Solstice*; *Lat.* i. e. *The standing of the Sun*. An *Astron. T.* The *Summer Solstice* falls on the 11th of *June*, and *Winter Solstice* on the 11th of *December*; to which two *Points of the Tropicks* when the *Sun* comes, there is no sensible *Increase* or *Decrease* of the *Day* and *Night* for a little *Time*; it seems to be at a *Stand*. Here, the first is meant.

Line 658. *Planetary*; Of a *Planet*, *Gr.* i. e. *Wandering*. Here, moving in their several *Orbs*.  *Obs.* Here, several *Terms* of *Astronomy* and *Astrology* occur, in a continued *Digression*; according to *Astrologers*, the *Planets* make several *Angles* or *Aspects*, in their *Motions* through the twelve *Signs*; the Chief are *Conjunction*, marked \circ ; *Sextile*, $*$; *Quadrante*, \square ; *Trine*, \triangle ; *Opposite*, \circ .

Line 659. *Sextile*; *Lat.* An *Astron. T.* i. e. Of the *Sixth*. An *Aspect*, when two *Planets* are distant 60 *Degrees*; or one *Sixth Part* of the *Zodiac*.

Square; *Lat.* An *Astrol. T.* i. e. *Four corner'd*. An *Aspect* between two *Planets*, which are distant 90 *Degrees* from one another, i. e. one fourth *Part* of the *Zodiac*. It is counted an *unfortunate Conjunction* by the *Astrologers*.

Trine; *Lat.* And *Astrol. T.* i. e. *A Third*. An *Aspect*, when two *Planets* are distant from one another 120 *Degrees*, which is a *Third Part* of the *Zodiac*.

Opposite; *Lat.* An *Astrol. T.* i. e. *Overagainst*; *facing*. An *Aspect*, when two *Planets* are distant 180 *Degrees*, *Diametrically Opposite* or directly facing one another, which is one half *Part* of the *Zodiac*.

Zodiac. This *Astrologers* call a *bad Aspect*; which forebodes *Evil* to those that are born under it.

☞ *Obs.* Two *heavenly Bodies* are said to be in *Conjunction* with one another, when they are in the same *Semi-Circle* of *Latitude*, and to be in *Opposition*, as they are in opposite *Semi-Circles* of *Latitude*; the *Circles* being divided into *Semi-Circles* of *Latitude*, by the *Axis* of the great *Ecliptic*.

Line 671. *Centric*, of a *Center*. The *Angels* pushed the *Earth* fixed on her *Center*, out of its first *Road* by 20 *Degrees*.

Line 674. *Seven Sisters*, i. e. The *seven Stars*.

Spartan, of *Sparta*; *Gr.* A *Sower*, or from *Spartus* the Son of *Phonoreus* King of *Argi*, who built it. A noble and renowned City of *Peloponnesus*, seated on the River *Eurotus*, the strongest City of all *Greece*; called *Lacedemonia*, i. e. The *Wisdom* of *Lacon*, from *Lacedæmon* the 4th King, who enlarged it, from whom the whole *Republic* was called *Laconia*, and the People *Lacones*; Now *Musithra*, at last it fell into the Hands of the *Romans*, and now of the *Turks*.

Twins; *Sax.* Two Children born at one *Birth*. Here, *Castor* and *Pollux*, Sons of *Tindaurus* and *Leda*, King of *Sparta*; born there and at the same Time. *Castor* and *Pollux* (i. e. *Adorned* and *Shining*) were the 11th King of it after their Father, and reigned cotemporary. They are feigned to be the Sign *Gemini*, by fabulous *Antiquity*, and were much in *Veneration* among the *Heathens*. See *Acts* 28. 11. They are Stars of the second *Magnitude*, which form the two Heads of *Gemini*, the third of the twelve Signs of the *Zodiac*.

Line 675. *Crab*; *Sax.* An *Astron. T.* *Cancer*; because the *Sun* moves back the same Way as the *Crab* doth: or because it consists of nine Stars in the Shape of a *Crab*: the IVth of the

Book X. MILTON's *Paradise Lost*. 425

12 Signs: the Sun enters into this Sign in the 10th of June. Here, the Tropic of Cancer or the Northern Tropic.

Line 675. *Leo*; Lat. from the Gr. The Lion. Here, An *Astron. T.* The Vth of the 12 Signs, into which the Sun enters in the 10th of July. This Constellation hath 27 Stars about it.

Virgin; Lat. i. e. Strong; a chaste Maid, a Maiden in her Bloom and Strength. Here, An *Astron. T.* The VIth of the 12 Signs. It consists of 26 Stars; The Sun enters into it in the 12th of August yearly. This is *Astræa* the Goddess of Justice, which left the Earth; because of the Wickedness of Men after the Fall, and flew up to Heaven; where she weighs, considers and examines all Actions of Men and Things, as the Poets feigned. But this is a good Emblem of Divine Justice and the Fall of Adam.

Scales; Sax. and in Latin, *Libra*, i. e. A Balance or Pair of Scales. Here, An *Astron. T.* The VIIth of the 12 Signs, into which the Sun enters in the 13th of September. It is the first of the six Southern Signs of the Zodiac.

Line 677. *Capricorn*; Lat. i. e. An horned Goat: because then the Sun at this Point climbs upward again in its annual Course, like that climbing Creature the Goat. An *Astron. T.* The Xth of the 12 Signs. It consists of 28 Stars; the Sun enters into it in the 11th of December, and makes the Winter Solstice. It is the Southern Tropic.

Line 682. *Unbenighted*; Sax. *Milt.* i. e. Not benighted or darkened, without Night; Whereas now the Night is six or seven Months long towards the Poles, in the Decline of the Sun from the Northern Tropic.

Line 686. *Estotiland*; Dan. Swed. i. e. Another Land. This Country was called so by some Fisher-

men of *Friezland*, who first discovered it, long before *Columbus*. It was afterwards discovered by *Nicholas* and *Andrew Zeni*, *Venetians*; by the *Portuguese*, and called *Terrade Labrador*, i. e. *The Land of the Labourer*: because it required much *Pains* to cultivate it: by the *Spaniards*, *Terra de Cortereal*; because *Gaspar Cortereal* discovered it: And now *New Britain*, by the *French* and *Britains*. This is the most Northern Country of *America*, extending towards the East and *Hudson's Bay*; extremely cold, mountaneous, over-run with *Forests* and wild *Beasts*. The *Inhabitants* go naked, notwithstanding the extreme Cold, and are gross *Idolaters*, for the most Part. *Sebastian Cabot*, a *Venetian*, A. D. 1497. by Commission from *Hen. VII.* of *England*, furnished two Ships with 300 Men in *England* at his own Expence; and discovered all the North Coast from 28 to 56 Degrees of Northern Latitude, 20 Years before any other *Europeans*.

Line 687. *Magellan*; *Portug.* A vast Country in *South America*, extending towards the *South Pole*, not yet well discovered nor inhabited by the *Europeans*. This with the *Streights*, which part it from the Continent of *South America*, took their Names from *Ferdinand Magellan* or *Maglianes* a *Portuguese*, who discovered them, A. D. 1519 and 1520 by the Order and Assistance of the Emperor *Charles V.* But he was poisoned in the Island *de los Ladrones*, i. e. *The Isle of Robbers*; or died in the Island of *Maran*, A. D. 1520.

Line 688. *Thyestean*, of *Thyestes*, Gr. i. e. *A Murderer*. The Son of *Pelops* and Brother of *Atreus*. *Thyestes* committed Adultery with his Brother's Wife. To revenge it *Atreus* slew the Son that was born of her, and served him up to his own Brother at a Feast. At this horrid Wickedness, 'tis said

Book X. MILTON'S *Paradise Lost*. 427

said, the *Sun* turned back his Course for a Time, lest he should be polluted. Such an Abhorrence the blind *Heathens* had of those heinous Crimes; and now the *Debauchees* of this Age laugh at them.

Line 693. Sidereal; Fr. Lat. i. e. Of the Stars.
Here, Planet-striking or blasting.

Line 696. Norumbega (in the late Edit.) Norumbegue, from the French. Americ. A large Country of North America having Nova Scotia on the South-West, New England on the North-West, and the Ocean on the South; from the Capital City of the same Name.

Samœd, or Samœda; Russ. i. e. Cannibals or Men-Eaters; a Province in the North East of Moscow, upon the Icy Sea, on both Sides of the River Ob; and joining to Siberia. The People are very rude and savage, gross Idolaters to this Day. Stephen Burroughs, an Englishman, first discovered this Country, A. D. 1556.

Line 698. Flaw; Sax. Dut. O. E. Lat. from the Gr. i. e. A Blast of Wind. A Sea T. A sudden and violent Blast of Wind, the same as Gust, by a Fig. of Rhet. OBS. Here are the Names of several Winds, in a learned Digression.

Line 699. Boreas; Lat. from the Gr. i. e. A rearing violent Sound; the North Wind so called, from the Sound and Force of it.

Cæcias; Lat. Gr. from Caycus, i. e. Drawing Evil. It is a River of Mysia in Lesser Asia near the Hellespont, from which this Wind blows upon Greece; and gathers Clouds together by a strong attractive Power. The North-West Wind.

Argestes; Lat. Gr. i. e. White as Silver: because it clears the Sky, making it clear as Silver; the North-East Wind.

Line 700. Thrascias; Lat. Gr. i. e. Blowing from Thrace (now Rumania in Europe) upon Greece, from the North; the North Wind.

Line

Line 702. *Notus*; *Lat.* from the *Gr.* i. e. moist and wet. Hence *Ovid* calls it watery. The South Wind.

Afer; *Gr.* i. e. Blowing from *Africa*. The South-West Wind, which lies South from *Greece*.

Line 703. *Serrationa* (in the late Edit.) *Sierra Lioma*; *Span.* i. e. The *Lion Mountains*; *Vulg.* *Cap'di Sierra Lioma*; so called from a Chain of Mountains, that reach to the *Atlantic Ocean*, which beats upon these Rocks, and makes a Noise like the roaring of a *Lion*. Antiently *Thermodema*, *Gr.* i. e. The *Chariot of the Gods*. It is the most Western Point of *Africa* on the Frontiers of *Nigritia* and *Guinea*, and within a few Leagues of *Cape Verd*.

Line 704. *Levant*; *Fr.* from the *Lat.* i. e. *Rising*: The East or Eastern Countries (especially those on the *Mediterranean Sea*) where the *Sun* riseth. The East Wind.

Ponent; *Lat. Fr. Milt.* i. e. *Laying down*; because there the *Sun* sets down to our Appearance. *Fr. Vent du Ponant*, i. e. The *West Wind*, i. e. The Winds rising and setting, the East and West Winds.

Line 705. *Eurus*; *Lat. Gr.* i. e. *Belonging to the East*. The East Wind; and the same as *Levant*, by a *Fig. of Rhet.* And *Zephyr*, is the same as *Ponent*. See B. IV. N. 329.

Lateral; *Fr.* from the *Lat.* i. e. *Belonging to the Sides*: rising or blowing sideways; *Side Winds*.

Line 706. *Sirocco*; *Ital. Span. Lat. Japyx*, i. e. Blowing from *Syria*. The South-East Wind: because *Syria* lies South East from *Italy* and *Spain*.

Libeccio; *Span. Ital.* i. e. Blowing from *Lybia*. The South-West Wind: because *Lybia* lies South-West from *Italy* and *Spain*.

Line 718. *Tost.* ☞ *Obs.* A Transposition of Words. Read thus, *But Adam felt worse Passions in his Mind,*

Book X. MILTON's *Paradise Lost*. 429

Mind, and was tost and thrown up and down in a troubled Sea of disorder'd Passions.

Line 720. O miserable ! After many Digressions, our Poet returns to his main Subject, and now represents poor Adam in a most sorrowful Lamentation for his Sin. It is a noble Preparative for every lapsed Sinner, that would seriously repent and be pardoned.

Line 761. Retort ; Fr. from the Lat. i. e. To throw back ; to return it. Here, should answer and object to thee.

Line 783. Left All, i. e. Left I cannot perish wholly, both in Soul and Body ; or be annihilated.

Line 788. Living Death, i. e. Undergo a Death, that will never put an End to me, eternal Death and Torments in Hell.

Line 834. Wrath ; O. E. Sax. (in the 1st Edit. it is Wrauth, which is the Old Spelling) Extreme Anger, Indignation and Displeasure. Oms. Some Words seem to be wanting here, which may be read and understood thus. O ! that the Anger of Almighty God might fall on me only, to whom it is really due, and not on my innocent Posterity also ; as well as the Conviction doth now upon me.

Line 866. Regard ; Fr. O. E. A Noun. A Look, a Countenance, an Observation. Read, But Adam checked Eve with an angry Look.

Line 868. Befits, for Fits ; by a Fig. of Gram. Fr. Lat. Milt. Doth fit, is apt, suitable, doth become thee.

Line 956. Visited ; Fr. Span. Ital. from the Lat. i. e. To go to see one. A Theol. T. Here, punished, try'd by Affliction, Exod. 32. 34.

Line 1013. Eve ! Adam's supposed Answer to Eve's impious Proposal.

Line 1058. Unbesought ; Sax. Milt. i. e. Not besought ;

sought; unasked, without seeking. Read, *God's timely Care tho' not asked, hath provided a Raiment for us.*

Line 1063. *Inclément*; Fr. Ital. Span. Lat. Milt. i. e. Not clement, unmerciful. Here, rigorous, sharp and severe Weather, by a Fig. of Rhet.

Line 1071. *Sers*; Sax. Gr. *Xeros*, i. e. Dry, withered, hot. Read, *How we may foment the Sun Beams gathered together by some warm or combustible Matter.*

Line 1072. *Collision*; Fr. from the Lat. A dashing or striking one hard Body against another, as *Steel upon Flint*, &c.

Line 1073. *Attrite*; Lat. Worn, fretted, forced into Fire or Heat. Here, *To move the attrite Air into a Fire.*

Line 1075. *Tine*; Sax. Dut. O. E. To lighten, to squeeze the Lightning, which flashes awry from between the Clouds. Hence comes our Word, *Tinder.*

Line 1097. *Penitent*; Fr. Ital. Lat. i. e. Enduring Pain or Punishment; repenting, being sorrowful for Sin. Read, *Penitent Father*, for *Adam*, by a Fig. of Rhet. ✚ One. Many Words in this Paragraph are mentioned in other Places of the Poem; which would be a Blemish in a mean Part. But they are necessarily repeated here, to shew that *Adam* and *Eve* did put their pious Resolutions in Practice; whereby they became true Penitents, and doubtless obtained Pardon from God, thro' Faith in the *Messias*, that was to come.

✚ GEN. OBS. In the first Edit. this is but the ninth Book of this Poem: for the Author divided the next into two distinct Books. This is almost equal to the first Book in the use of Hebrew, Arabic, Phœnician, Persian, Greek, Latin, French and other foreign Words; divers Terms of Divinity, Philosophy, Geography, Astronomy, Astrology,

Book XI. MILTON'S *Paradise Lost*. 431

Astrology and other *Arts* and *Sciences*; and in the Length, it comes next to the ninth Book. It has (as the judicious Mr. *Addison* observed) more *Persons*, than any of the rest, viz. both *Celestial*, *Terestial*, *Infernal*, *Real* and *Imaginary*. It gives a more beautiful *Picture* of *Sin*, and the most miserable *Effects* of it upon *Man* and the whole *Creation*, than any other *Human Composition*, yet extant. It is a most excellent *Instruction* to all *Sinners*, that have a sincere *Mind* to *repent* and be saved, from the just *Wrath* of *God* hanging over their *Heads*, on the Account of their *Iniquities*. And our *Poet* has kept closer to his main *Subject*, in this than in other *Books*.

The End of the Commentary on the Tenth Book.



B O O K XI.

Line 1. **T**HUS they. The *Exordium* is an immediate Continuation of the same *Subject*. They, i. e. *Adam* and *Eve* stood, i. e. Continued: for both were prostrate most reverently praying.

Line 2. *Mercy-Seat*. It was a Covering of pure solid Gold, made exactly to fit the Dimensions of the *Ark*, to which the two *Cherubims* of Gold also were fixed, and spread their *Wings* over it; placed in the *Tabernacle* and in *Solomon's Temple* under the two *Cherubims*. It was two Cubits and an half in Length, a Cubit and an half in Breadth, *Exod.* 25. 17. 18. 21. It was called the *Propitiatory* or *Covering Mercy-Seat*, was a clear *Emblem* of the *Divine Presence* in his Church, and a *Type* of
of

of Christ, who is the *Propitiation for our Sins*. Therefore God is said to *sit between the Cherubims*. Thither the pious *Jews* did always turn their Faces, in what Part of the World they were, when they prayed, 1 Kings 8. 48. Ps. 99. 1. Dan. 6. Jona. 2. 4. Heb. 4. 16. Here, *Heaven the Throne of God*, by a *Fig. of Rhet.*

Line 3. *Prevenient*, for *Preventing*; *Milt. Lat. i. e. Coming before*: for the *Grace of God* came down to them before they asked it. It is both *previous* and *simultaneous*, as *Philosophers* speak, *i. e. Preventing and accompanying us* in all good Actions: for without it, we can do nothing that is really good and acceptable to God. *Before they call I will answer, and while they are yet speaking, I will bear*, Isa. 65. 24.

Line 9. *Suitors*; *Fr. contracted from the Lat.* They that deliver a *Suit*, a Prayer or Petition for any thing; *Petitioners, Supplicants*.

Line 10. *Petition*; *Fr. Ital. Span. from the Lat.* A Supplication made by an Inferior to a Superior, a Request or Prayer. *Read, Nor did their Prayer seem or appear less important.*

Antient Pair; *Lat. i. e. Deucalion and Pyrrha*; which were not so *Antient* as this *Pair* by 2440 Years at least: Yet this *Epithet* is proper enough to them; A *Fig. of Rhet.* See *Ovid. Met. 1.*

Line 12. *Deucalion*; *Lat. Gr. i. e. Calling upon God*. An antient King of *Thessaly* the Son of *Prometheus*, (cotemporary with *Cecrops* King of *Athens*, about *A. M. 2437.*) in whose Reign a great *Inundation* happened in *Greece*. He with his *Wife* only were saved in a little Boat upon Mount *Parnassus*, till the *Waters* abated.

Pyrrha; *Lat. Gr. i. e. Fire*: because of her singular *Piety, Zeal for the Gods, and Chastity*. She was the *Wife of Deucalion*. These Names were very suitable to the Character given to

Book XI. MILTON's *Paradise Lost*. 433.

Noah and his *Wife*.—*Deucalion* (they say) was the first that erected a *Temple* to the Worship of the Gods; so *Noah* built the first *Altar*, we read of in the World, *Gen.* 8. 20, 21.—And *Berosus* calls her *Tytea* and *Vasta*. *Heb.* i. e. *Earth-born*.—So well did the *Learned Heathens* know the *History* of *Noah* and his *Family*,—by a long and dark *Tradition*; be it spoken to the Shame of our *Infidels*. See N. 842.

Line 14. *Themis*; *Lat. Gr.* i. e. *Just or Right*: because she taught Men to petition the Gods for those Things that were *right* and fit; or *Heb.* from *Tham* or *Thummim*, i. e. *Perfect*, upright. A Goddess, that had an *Oracle* upon Mount *Parnassus*; thither those two addressed themselves for Counsel, how the lost *Race of Mankind* might be restored. To this our *Poet* alludes.

Line 18. *Fum'd*, for *Fumed*; *Lat.* i. e. *Smoaked*.

☞ OBS. Our *Poet* beautifully represents the *Efficacy* and *Power* of fervent *Prayers*, by comparing them to the most *sweet smelling Incense*, that was offered up to God, in the *Temple*, and upon the *Golden Altar*, by *Jesus Christ*.

Line 22. See, ☞ OBS. Here, the *Messias* is introduced making his first *Intercession* for *Sinners*; for then he was promised, exhibited and slain in the divine *Decree*; and farther manifested in *Types*, *Oblations*, *Sacrifices*, and literal *Prophecies*; till all these were accomplished, in his *Incarnation*, about 4000 Years after. And on these Accounts he is the *same Yesterday, To-day and forever*, a powerful *Mediator* and *Advocate* thro' all Ages past, present and to come, *Heb.* 13. 8.

Line 25. *Priest*; *Fr. Sax. Dan. Teut.* contracted from *Lat.* and *Gr. Presbyteros*, i. e. *An Elder*: because in these the *Natural Heat* begins to be extinguished. It is a *Theol. T.* and a Title of an *Ecclesiast. Officer* among *Jews, Gentiles and Christians*;

stians; one that offered *Sacrifices*, *Oblations* and *Prayers* to God for the People; a *Clergyman*. All Nations paid a peculiar Honour to *Priests*, out of Respect to the Gods, whose Servants they were: They were to be perfect in Body and Mind. See *Levit.* 21. and *Luke* 10. 16. Here, *Jesus Christ*, who was both a *Priest*, *Prophet* and *King* to his Church; to *interceed*, *instruct* and to *govern* it forever, by a *Fig. of Rhet.*

Line 35. *Ingrast*; *Fr.* A T. of *Garden*; to implant, to set a *Shot* in the *Stock* of another *Tree*. Here, to impute, by a *Fig. of Rhet.* Read, *Impute all his Deeds, good or evil to me; My Merits shall make them all perfect.*

Line 41. *Reverse*; *Fr.* *Teut.* from the *Lat.* i. e. To turn back again; to repeal, to make void, to abrogate, undo or disannul. Read, *Till Death his Doom (which I plead to mitigate thus, but not to reverse) shall yield him to a better Life.*

Line 65. *Renovation*; *Fr.* *Ital.* *Lat.* i. e. A renewing of all Things, which will be done at the general Resurrection, *Mat.* 19. 28. 2 *Pet.* 3. 13.

Line 74. *Oreb*; i. e. When God descended with the *Sound* of a *Trumpet*, *Exod.* 19. 6. which was above 2000 Years after this imaginary one. The next *Sounding* of it will be at the glorious Appearance of the glorified *Jesus*, to judge *Angels* and *Men*, 1 *Cor.* 15. 52. 1 *Thess.* 4. 16. OBS. The Poet adds *Perhaps* here; because it is not reveal'd, that *Michael* was then or shall be the sounding *Arch-Angel* in particular. See B. I. N. 7.

Line 84. O Sons! God speaks to the *Holy Angels*. God is a *Father* by *Creation*; therefore *Angels* and *Men* are called the *Sons of God*.

Line 86. *Defended*; *Fr.* *Span.* *Lat.* from the *Gr.* Properly kept off, beaten away, protected. Here, *Forbidden*, i. e. The *Forbidden Fruit*, by a *Fig. of Rhet.* because it was kept from *Adam*, by the divine Prohibition.

Line

Book XI. MILTON's *Paradise Lost*. 435

Line 99. Michael. Here, God gives Orders to *Michael*, to expel *Adam* and *Eve* out of *Paradise*. This is a very fine *Paraphrase* upon *Gen.* 3. 22, 23, 24.

Line 101. Flaming Warriors; i. e. A Guard of *Holy Angels*, by a *Fig. of Rhet.* See *Exod.* 3. 2.

Line 116. Covenant; *Fr. Ital.* from the *Lat.* An Agreement or Bargain. Here, A *divine Dispensation*, made between God and *Adam*, and in him with all his *Posterity*; called the *Covenant of Works*: because the *Terms* of it were, *Do this and live*. Read, *My Covenant renewed in the Seed of the Woman*, *Gen.* 3. 15.

Line 120. Flame; *Fr.* from the *Lat.* i. e. A *Flash of Fire*. Read, *And the wide-waving Flame of a Sword*, by a *Fig. of Rhet.* ☞ *Obs.* The old *Heathens* retained some *Notion* of this *Flaming Sword*, in the *Fable* of those *Golden Apples*, that were guarded by a *fiery Dragon*, which watched at the *Gates* of the *Garden*, where they grew. *Angels* are *Ministers* of God's *Judgments*, and frequently represented in this *Manner*, as *Numb.* 22. 31. 2 *Sam.* 23. 17. i. e. God turned *Adam* out of *Paradise*, and kept him out of it forever.

Line 127. Cohort; *Fr. Lat.* i. e. *Encouraging one another*. A *Milit. T.* A Band of *Soldiers* consisting of 500 Men, or the tenth Part of a *Legion*. Here, a Company of *Holy Angels*.

Line 128. Four; *Sax.* The Number IV. Here, *Milton* alludes to *Ezek.* i. 6. x. 14. xxi. 1. &c.

Line 129. Janus; *Heb.* i. e. *Wine*. The first King of *Italy*, who first dressed the *Vine* and drank *Wine*: therefore his *Posterity* were called *Oenotrii*, *Gr.* i. e. *Wine-Bibbers*. He was therefore deified and honoured with a famous *Temple* at *Rome*, pictured with two *Faces*; in *Memory* of him *Money* was coined with a *Janus* on one Side, and a *Ship* on the *Reverse*; and the Month of

January was dedicated to him. This was *Noah*, who saw both the *old World* and the *New*, the *Ship* was a Memorial of his *Ark*; He was the first that dressed *Vines* and drank the Juice of them, *Gen.* 9. 20. 21. *Janus* among the *Italians*, and *Yaus* an antient Emperor of *China*, represent *Noah*; and come from *Jain*, i. e. *Wine* in the *Hebrew*.

Line 131. *Argus*; Lat. Gr. i. e. *Active* and *Nimble*.

A *Shepherd*, said to have had 100 *Eyes*. *Juno* retained him in her Service, to watch and relate the Pranks of *Jupiter*. *Jupiter* was displeas'd with such a Spy; and set *Mercury* to work. He with his *Pipe* lulled him fast asleep, and cut off his Head; which *Juno*, in Reward of his faithful Service, turned into a stately *Peacock*, whose *Tail* is adorned with many golden Circles; therefore this *Bird* was dedicated to her. *Mercury* denotes the *Sun*, which extinguishes the Light of the *Stars*, by his Appearance. *Argus* implies the Watchfulness of good Kings, and the great Danger of their Sloathfulness. Our Poet compares these glorious *Angels* to the Eyes of *Argus*.

Line 131. *Arcadian*; Belonging to *Arcadia*, from *Arcas*, Gr. i. e. A Bear; the Son of *Jupiter* and *Calisto* (whom *Jupiter* turned into a Bear) Father of the *Arcadians*, and King of *Arcadia*. The *Arcadians* ignorant of their true *Original*; boasted that they were before the *Moon*. It was called also *Pelasgia* and *Theffaly*, and the People, *Pelasgi*; who came out of *Asia*, settled in *Greece*, and fixed in *Italy*, after the *Oenotrians*. It is a Country in the Middle of *Peloponnesus*, abounding with good *Pasture*, *Flocks*, and *Shepherds*, who made *Pipes* of the *Reeds* and *Stalks* of Corn. The People worshipped *Pan*, as their *Tutelar God*. The Poet means the *Pipe* of *Pan* or *Mercury*. *Pan Deus Arcadiæ. Virgil.*

Pastoral;

Book XI. MILTON'S *Paradise Lost*. 437

Pastoral; (in the late Edit.) *Past'ral*, by a *Fig.* of *Gram.* *Lat.* Belonging to a *Shepherd*. A *Shepherd's Reed Pipe*.

Line 132. Opiate; *Lat. Gr. i. e. Sleepy*. The Juice of *Opium* or *Poppy*; which being taken, causeth sound *Sleep*; and *Death*, whenever it is taken immoderately. Here, *Mercury's Sleep-causing Rod*.

Line 133. Resalute; *Fr. Ital. Lat. i. e. To salute again*. Here, to rise, to visit or enlighten the *Earth* again.

Line 135. Leucothea; *Lat. Gr. i. e. The white or light Goddess*. The Daughter of *Ino*, the Wife of *Athemias* King of *Thebes*. She, to avoid the *Fury* of her mad Husband, threw herself and her Son *Melicerta* in her Arms, into the Sea; where they were changed into *Sea Gods*. The *Latins* called her *Mater Matuta*, i. e. The *Mother of the Morning*, i. e. The *Break of Day*: And her Son, under the Name of *Palæmon*, was the *God of Havens*. Our *Poet* here means the *Morning*, the *dawning of the Day*.

Line 141. Eve. *Adam* now comforts her with an *Hope of the Divine Favour*.

Line 160. Mother; *Divines* say, that this was one of *Adam's Prophecies*; that *Eve* should be the *Mother of the Messias* who should quicken Mankind, by *Regeneration*, and by the general *Resurrection*; and should overcome *Satan*, *Gen. 3. 20. 1 Cor. 15. 22*. Else he should rather have said, that she should be the *Mother of all that die*. A *Proof of very strong Faith in Adam*. The Word is repeated by a *Fig. of Rhet.*

Line 181. So spake Eve. ☞ *OBS.* A little *Digression*.

Line 185. Bird; *Sax. O. E.* A *Fowl*. Here, the *Eagle*, by a *Fig. of Rhet.* ☞ *OBS.* The *Hebrews* ascribed all noble and excellent Things to *God*, as imprinting his *Name* upon them, viz. The *Cedars*, the *Mount*, the *Rivers of God*, i. e.

The tall, high, large Cedars, Mountains, &c. So the Heathens, in Imitation of them, ascribed the Thunder, the Oak, the Eagle to Jupiter; the Laurel to Apollo; the Ivy to Bacchus; the Peacock to Juno; the Myrtle to Venus; the Olive to Minerva, &c. To denote the Excellency and Perfection of these Things. Read, *The Eagle spring from on high, drove two of the finest Birds before him.*

Line 187. Hunter; Sax. One who chases wild Beasts. Here; the first Beasts, that made Prey of another, to kill and eat it, as the Lion: for before the Origin of Sin, the Beasts lived harmless and harmoniously together.

Line 188. Hart; Sax. Dut. Teut. i. e. Heart; because it hath a very large one; and liveth long; or from the Heb. i. e. Swift: because it is very nimble. A T. of Hunt. A Stag, five Years old.

Line 190. Chase or Chace; Fr. A T. of Hunt. A Station of wild Beasts in a Forest, larger than a Park. Here, the Pursuit or Hunting of a wild Beast. Read, *And pursuing or following the Chase with his Eye, Spoke, &c. i. e. Observing or taking some Notice of it with Concern.*

Line 192. O Eve! Here, Adam expresses his new Fears to her; for he had no Fear before he sinned.

Line 214. Mabanaim; Heb. i. e. Two Hosts or Camps. So Jacob called the Place, where he saw Armies of Holy Angels protecting him from the Fear of Esau, Gen. 32. 1. 2. A City was built there in Memory of this glorious Vision, in the Tribe of Gad in the Land of Gilead beyond Jordan, for the Priests, near Ramath, Josh. 21. 38. It is 41 Miles from Jerusalem to the East. David fled to it, as a sacred Place of Refuge, in his Exile under Absalom's Usurpation. Abinadab a Priest was the Governor of it under King Solomon. And so it was always esteemed a sacred Place; from that

Book XI. MILTON's *Paradise Lost*. 439

that Occasion, *i. e.* But this *Apparition* was more glorious than that of the *Angels* to *Jacob*.

Line 215. Pavilion'd, for Pavilioned; Milt. from Pavilion, Fr. Covered with Royal Tents. Here, filled with Holy Angels, by a Fig. of Rhet.

Line 217. Dothan; Heb. i. e. Commandment. A City about two Miles from Sichem, six Miles from Tiberias, twelve to the North of Samaria, forty-four Miles from Jerusalem, towards the North. A Place of good Pasture; for there Joseph found his Brethren with their Flocks, and was cast into a Pit, Gen. 37. 17. There Elisha the Prophet liv'd, and struck the Syrian Army with Blindness; having a glorious Guard of Angels with Chariots and flaming Fire about him, 2 Kings 6. 13. And there Holofernes was slain by Judith. The Inhabitants shew to this Day the Pit, into which Joseph was put, Gen. 37. 24.

Line 218. Syrian King, for King of Syria, i. e. Benhadad, by a Fig. of Rhet.

Line 219. One Man, i. e. Elisha, the Prophet, who discovered the private Councils of the King of Syria, to the King of Israel, by a Fig. of Rhet.

Affassine; Fr. A treacherous and barbarous Murderer. The Word comes from the Arsacians, who dwelt on Mount Libanus, pretended to be sprung from the great Arsaces, Founder of the Parthian Empire; and were very inhuman Murderers and Robbers.

Line 227. Eve! Adam now speaks to Eve.

Tidings; Teut. Sax. O. E. i. e. Time, News, which are the Produce of Time. OBS. News, is the most comprehensive Word in our Language, being made up of the Initial Letters, which denote the North, East, West and South: because News come from all the Corners of the Earth; like the Word Adam in the Greek.

Line 239. Celestial. Read, In his heavenly Shape.

 OBS.

☞ OBS. Now the *Poet* makes a new and different *Manner* of the *Appearance* of the *Angel* to *Adam*; the better to represent the vast *Change*, that *Sin* had made in him, viz. in an *human Shape*: for *Adam* could not behold the *Heavenly* now, as before the *Fall*.

Line 241. *Purple*; Sax. Fr. Ital. Span. Lat. from the Gr. A Colour between *Red* and *Violet*, taken from a *Sea Fish*, which is called *Purpura*, i.e. The Colour of *Fire*. ☞ OBS. The *Purple* Colour was first found out at *Tyre*, by an Accident: for an *hungry Dog* broke one of those *Shells* upon the *Sea Side*, and eat the *Fish*, which coloured his Mouth and Chaps, to the Admiration of all Beholders. Hence the *Tyrians* became the most famous *Masters* of that Art, in all Antiquity. *Purple* became as valuable as *Gold*, and was the distinguishing Mark of *Emperors*, *Kings*, *Consuls*, *Senators*, *Dictators* and *Triumphers*; so that a Pound of it was sold at *Rome* for 1000 *Denarii*, i.e. about 4 *l.* 13 *s.* 4 *d.* *English Money*.

Line 242. *Livelier*, from *Life*; and this from the Heb. *Lebh*, i.e. The Heart, which is the Fountain of *Life*. Sax. Fr. Lat. more lively. Here, of a brighter Colour, and of a richer Dye.

Melibæan, of *Melibæa*, Lat. from the Gr. i.e. Having the Care of *Oxen*. A City of *Theffaly* upon the *Sea Shore*, famous of old for the Art of *Dying* the noblest *Purple*, by the Help of a *Shell Fish*, called *Purpura* and *Ostrum*, which they caught in the *Sea* thereabout. Here, a purple Garment like a *Soldier's*.

Grain; Ital. Span. *Red* and *Purple* dyed with the *Grain* or Seed of *Cochineal*, which is brought from *Phœnicia*, *Syria*, &c. Some believe it to be a kind of *Worm*; and others, only the Seed of a *Tree*.

Line 243. *Sarra*, from *Tfor*; from thence *Tyrus*,
by

Book XI. MILTON'S *Paradise Lost*. 441

by a Change of *Letters*; and now *Sour*, *Heb.* i. e. A *Rock* or *Fortress*. *Tyre* was a very ancient and rich Sea-Port and Capital City of *Phœnicia*, built by *Agenor* the Father of *Cadmus*, *Isa.* 23. 12. About *A. M.* 2499. or about the Time of *Gideon*, a *Judge* of *Israel*, sixty-five Years before the Destruction of *Troy*; and 240 before the Building of *Solomon's Temple*. It was a fortified City in the Days of *Joshua*, *c.* 19. 29. When *Sidon* was taken by the *Philistines* of *Ascalon*, many of the Citizens escaped in Ships and founded *Tyre* upon a *Rock* in an Island, half a Mile from the Land. But *Josephus* says later, in 2733. A flourishing City in the Days of King *David* and *Solomon*; famous of old for the vast *Trade*, *Ezek.* 26. 27. which made her so proud and wicked, that the divine Judgments were denounced against and executed upon her, *Ezek.* 28. and for the *Tyrian Purple* made from the Blood of a Fish caught in that Sea. This City resisted *Nebuchadnezzar* 13 Years; but *Alexander* the Great took it in 7 Months, with incredible Pains and Loss of Men. And *Antigonus* after a Siege of 15 Months, *A. M.* 3691. before *Christ*, 313. Now it is a miserable Place, inhabited with a few poor *Fishermen* without any Houses, as was predicted by that *Prophet*.

Line 244. Iris; *Lat.* from the *Gr.* i. e. *To speak* or *foretel*: because it is the Token of *Rain*; therefore the *Heathens* called it the *Messenger of Juno*. The *Rainbow*. It is a natural *Meteor* in the Clouds, caused by the Reflexion of the Rays of the *Sun* upon them; therefore it appears only in rainy Weather. If there was any *Rain* before the *Deluge*, there must have been a *Rainbow*. But after that, *God* made it a *Sign* of his *Covenant* with *Noah*, that the *Earth* should never be drowned again, *Gen.* 9. 12. 13. *Eccl.* 43. 11.

12. The *Purple, Blue and Saffron Colours* appear most lively in it. Three *Rainbows* were visible at once at *Vienna* in *Germany*, A. D. 1619. The *Flower de Liz* or *Luce* is now the *Arms* of *France*, which they say was sent them by an *Angel* from *Heaven*, to *Glovis* the first *Christian King* of *France*, baptized at *Rbeims* on *Christmas Day*, A. D. 498.

Line 249. *He*, i. e. *Michael*, who sat like a *King* upon his *Throne*, who bowed not, nor rose up to speak to *Adam*, now in a sinful State.

Line 251. *Adam*. *Michael* addressees himself now to *Adam* alone.

Line 264. *Gripe*; *Sax.* from *Griffin* a Bird's Claw. Here, a cold Twinge or Shiver of Grief, Sorrow, Fear and Shame, i. e. *Adam* was now struck to the very Heart, at the News of leaving *Paradise*.

Line 268. *O unexpected*. *Eve's* pathetic Lamentation. The most moving Speech of an human Composition, that is extant.

Line 283. *This Obscure*, i. e. Any other Part of the Earth is darksome and desolate in Comparison to this blessed Soil of *Paradise*.

Line 269. *Cœlestial*. *Adam's* supposed Lamentation, at his Departure out of *Paradise*.

Line 324. *Pile*; *Fr. Dut.* To erect or heap up Stones one above another. OBS. This was a very antient Custom, to preserve the Memory of some solemn Actions, before the Art of writing them in Histories. Such a Statue *Jacob* did erect in Memorial of *God's* appearing to him at *Bethel*, and consecrated it with Oil, Gen. 28. 18. (The old *Phœnicians* from thence erected Stones for a Religious Use, and called them *Baitulia*.) And another as a funeral Monument over *Rachel's* Grave, Gen. 35. 20. This was the first we read of, and was standing in the Days of King *Saul*, 1 Sam. 10. 2. *Joshua* set up one, to keep up the Memory

Book XI. MILTON'S *Paradise Lost*. 443

Memory of the *Miraculous Passage* over *Jordan*, *Josh.* 4. 1. 10. And *Absalom*, a *Pillar*; to perpetuate his *Name*, 2 *Sam.* 18. 18. But *Religious Monuments* of this Nature were forbidden after the *Law* was written, *Levit.* 26. 1. *Deut.* 16. 22. Yet they were used by the *Israelites*, 1 *Kings* 14. 23. 2 *Kings* 17. 10. And by the *Heathens* for many Ages, *Jer.* 43. 13.

Line 331. *Prolong'd*, for *Prolonged*; *Fr. Lat.* i. e. *To lengthen out.* Read, *For prolonged Life.* *Adam's* was continued to 930 Years; and tho' we do not know how long *Eve* lived, we may suppose that she lived to a good old Age also.

Line 332. *Skirts*; *Sax. O. E.* Here, some imperfect Resemblances; or visible Emblems of the Divine Majesty; such as *Moses* saw, *Exod.* 33. 23. For we see him thro' a *Glass*, darkly, and as it were, one passing quickly by us.

Line 343. *Capital.* See B. I. N. 756. ☞ *Obs.* Such an one had *Paradise* been to all the *Cities* upon Earth, had Men continued in their *Innocency*.

Line 367. *Hill.* ☞ *Obs.* From this supposed *Hill* in *Paradise*, the *Angel* gives *Adam* a very large *Prospect* of the *habitable Earth* round about, far and near; as *God* gave *Moses* a real *View* of the *Promised Land*, upon *Mount Pisgah*, *Deut.* 32. 48. 49. ☞ *Obs.* Here, *Milton* mentions the *Names* of divers chief *Kingdoms* and *Cities*, both antient and modern of *Europe*, *Asia*, *Africa* and *America*, by an *Anticipation* in *History*. It is a very beautiful *Landskip* of *Geography*, and a fine *Cluster* of *Rhetorical Figures*; many of these were not then in Being, and others not discovered nor known to the *Europeans* and other *Nations*, till of late. *Laninaq; littora venit. Virgil.*


Drench'd, for *Drenched*; *To drink*, to water, to give a *Drench* or *Physical Potion* to an *Horse*; to bathe, moisten or soak. Here, I have shed moist

444 A COMMENTARY on Book XI.

Sleep into *Eve's Eyes*, or laid her fast asleep for a while. See B. II. N. 73.

Line 380. *Amplest*; *Fr. Lat. q. Ambiens plus*; i.e. Encompassing more Space: Or *Gr. i. e. Full. Largest*, broadest, most spacious. Read, *The Hemisphere of Earth, on the clearest View, lay stretch'd out to the largest Prospect of Adam's Reach.*

Line 383. *Second Adam*; i. e. *Jesus Christ*, 1 Cor. 15. 45. 47. whom *Satan* carried to the Top of a very high *Mountain*, (perhaps *Mount Tabor* in *Judæa*) and shew'd him all the Kingdoms of the World, *Mat. 4. 8.* on Purpose to tempt and entice him to worship that proud *Fiend*.

Line 388. *Cambala, Camphala, or Cambala*; *Tat. i. e. The City of the Great Lord*. A vast City in the North of *Tatary*, the Capital of *Cathai* or *China*, and the same as *Pekin*; the Residence of the Emperors of *China*, since *A. D. 1404*. It is about 25 or 28 Miles in Compass, very populous, containing (as they report) 2,000,000 Souls, rich and of a vast Trade; so that 1000 Waggon, loaded with *Silk* only, are imported every Day. It hath 12 Gates, divers Royal Palaces, and stately Temples. See B. X. N. 293.  OBS. Geographers turn their Face to the North, to find the *Elevation of the Pole*; and begin at the *Northern Countries*, when they describe the *Earth*: Therefore *Milton* turns to the North, and begins with *China* on the Right Hand; so comes to the *West*, and ends in *Europe*; in this Survey of our *Hemisphere*.

Cham, or Chan; *Tat. i. e. Great*; the *Great Lord* or *Emperor*. It is an antient Title of Honour given to the Emperor of *Tatary* and *China*.

Line 389. *Samarcand, Mamarcand, or Samarcant*; *Tatar. antiently Shamarcand, Pers. i. e. Razed* or demolished by *Shamare*; having been once destroyed by one of that Name, in his Expedition

tion to *China*; others, woody, being seated in a *Wood*. It is the Capital of *Zagathy* or *Sogdiana*, a Southern Province of *Tatary*, and the Metropolis of all *Tatary* for many Ages. *Bessus* General of the *Bastrians*, who murder'd *Darius*, was seized there; and delivered to *Alexander* the Great, who put him to Death on the same Spot of Ground, where he committed the Fact. It was the chief Seat and Sepulchre of the great *Tamerlain*, who made it a magnificent and wealthy City; besides the vast Riches from other Nations, he sent 8000 Camels laden with the Spoils of *Damascus* at one Time into it. A large and populous City, some Houses are built of Stone in a most pleasant Valley, with an *Academy* for *Muhammedan* Learning. Here the best *Silk* and *Paper* in all *Asia* are made: the *Ghan's Castle* is built of *Marble*; but now it's in Decay.

Oxus; *Lat. Gr. i. e. Swift*, like the *Tygris*: because it falls from very high Mountains, and has a rapid Stream. A great River of *Tatary* rising in Mount *Taurus*, it parts *Sogdiana* and *Margiana*, and runs into the *Caspian Sea* on the East Side. The *Tatars* call it *Amu*, which signifies the same; And the *Arabians* call it *Gihon*, i. e. *Force*: because the Source of it bursteth out of the Earth with vast Violence. There *Cyrus* was defeated by *Tomyris* Queen of the *Scythians* or *Tatars*; about *A. M.* 3420. And *Sabachani* of *Zagathian Tatary*, by *Ismael Sophy* of *Persia*, *A. D.* 1514.

Temir, or *Timur-Lenc*, by the *Arabians*, and *Temir Cuthi* by the *Tatars*. *Tatar*, i. e. *Happy* or *fortunate Iron*: because of his *Victorious Sword*; and *Tamerlane* by us. A most victorious Prince of the Posterity of *Zingis Chan*, born *April 6. A. D.* 1336. in the City of *Keish* or *Skehrsobz*, i. e. *The Green City*; about 30 Miles from *Samar-*

cand. He began to reign *A. D.* 1370: And like *Alexander the Great*, in 35 Years subdued more Kingdoms, than the old *Romans* did in 800 Years, *viz. Babylon, Mesopotamia, Syria, Persia, Parthia, Egypt, India, China*; and boasted that he had three Parts of the World under his Power. He defeated the proud *Bajazet* (*Turk*, i. e. *Lightning*: for the Expedition of his Conquests:) and all the *Turkish Army* in that great Battle near Mount *Stella* in the Plains of *Angeria* in *Galatia*, July 28. *A. D.* 1402. He was cruel, but a vast Encourager of the *Christians*, tho' a *Muhammedan* by Profession; and died three Years after that grand Victory, Feb. 8. 1405. at a Village called *Atrar* and *Otrar*, distant from *Samarcand* about 304 Miles, lived 70 Years, 11 Months and 22 Days; and was buried in a magnificent Tomb erected by himself for that Purpose, at *Samarcand*. But his Sons lost all his Conquests; of him the present *Moguls* are descended. He and *Agésilas*, the 6th King of *Sparta*, were both lame of one Foot, yet very valiant and successful Generals. He was called, the *Wrath of God*, and the *Destroyer of the Earth*: and *Alaric* the King of the *Goths*, who plunder'd *Rome*, *A. D.* 410. and conquered the *Roman Empire*, The *Scourge of God*; for their Cruelty.

Line 390. *Paquin, Pekin* or *Pecheli*; *Chinese*, i. e. The Northern Court: because it is the North of *China*; as *Nankin*, i. e. The Southern Court, for the same Reason. The Capital City of the Province of *Pekin*, and the *Metropolis* of that vast Empire, since the Years 1404. 30 Leagues from the famous *Wall*, (which is 1200 Miles long, 6 Fathom high; built in 27 Years by 70050000 Men, to keep out the *Tatars*, about *A. M.* 3728, and 300 before *Jesus Christ*) in a fertile Plain, in the Form of a vast Square; each Side
I
being

Book XI. MILTON'S *Paradise Lost*. 447

being 12 Chinese Lys or Furlongs in Length, i. e. 3600 Paces, with 12 Gates, stately Palaces and Temples, wherein are Idols of massy Gold, as big as the Life. The Streets are very strait, and at the longest 120 Feet, but very dirty. It is the largest and most beautiful City on the Face of the Earth. There is a most prodigious Bell, weighing 120000 Pounds; it is 11 Foot Diameter, 12 Foot high.

Sinaean, from *Sinai*; the People of *China*, in *Latin* *Sinarum Regio*. Here, the Throne of the Emperors of *China*, by a *Fig. of Rhet.*

Line 391. Agra; Indian. The Capital City of the Province of *Agra*, larger than *Dehli* (*Mog. i. e. A vast Extent*) and a great City in *India*; being 9 Miles long, in the Form of an half Moon, with a mighty and admirable Castle. It stands upon the River *Gemini* or *Gemini*, on this Side the *Ganges*, and is the Metropolis of the *Moghol's Empire*: but the Houses are low, mean and made up of Straw, at a good Distance and encompassed with high Walls, that their *Women* may not be seen. It lies in 22 Degrees and an half, Northern Latitude, 210 Leagues from *Surat*, 150 from *Lahor*, and 35 from *Dehli*. Some reckon 25000 *Christian Families* there, besides *Heathens*; but the *Muhammedans* are most in Number. *Agra* was made the Imperial City by *Moghol Akbar*. A. D. 1566. who called it *Akharabad*, i. e. *The Habitation of Akbar*. *Shah Jehan* (*Pers. i. e. King John*) removed from *Agra* to *Dehli*, March 29. A. D. 1647. and called it *Shah Jehanabad*, i. e. *The Habitation of King John*. *Dehli* pays 3,125,000 *l.* of yearly Revenues to the Emperor.

Lahor, or *Lhor*; *Pers.* from the *Heb.* i. e. *Light*. The Capital City of the Kingdom or Province of *Lahor*, which contains several Kingdoms. It is

three Leagues in Length, yields 37 Millions *per Ann.* to the *Moghul*, and there the *Emperors* kept their Court, from *A. D.* 1155. till they removed to *Agra*; since it is very much diminished. There is a noble Walk of tall Trees on both Sides of the Road from it to *Agra*, which is 150 Miles distant. The Province of *Labor* is called also *Pengab*, *Pers.* i. e. *The City of five Waters*: because it is watered by five Rivers, viz. *Rawy*; *Behat*, *Obcham*, *Wibi* and *Sinder*. Many will have this Country to be the Kingdom of King *Perus*, who so valiantly opposed *Alexander the Great*; and *Labor* to be the *Bucephalia*, which he founded in the Memory of his famous charging Horse, called *Bucephalus*, *Gr.* i. e. *The Ox-Head*, who died there not of his Wounds, but of old Age: For he was the next Conqueror after *Bacchus*, who opened a Communication to the *Indies*, as far as *China*, 330 Years before the Incarnation, which facilitated the Propagation of the Gospel to *St. Thomas*, *Bartholomew*, *Pantæmus*, and other zealous Preachers; and *Tamerlane* was the next. *Labor* is 360 Miles from *Agra* to the South, and 180 Miles East of *Multan*.

Mogul, or *Moghol*; *Tatar*, i. e. *White*: because they descended from the *Moghol Tatars* or some white Men, who invaded *India*, under a Captain or King called *Mogor* or *Mogol*; and erected a Kingdom in *Bengal*, &c. about *A. D.* 1187. In the *Tatarian*, *Mung Lang* signifies *Melancholy*: because *Mogul* or *Mungal*: the Son of *Alanza Chan*, the first Monarch, was a Man of a melancholy Disposition: Their Country, which lies in *Turcestan Tatory*, is called still *Moghelstan*. The present *Moguls* are the Race of the famous *Tamerlane*, who conquered *India*, *A. D.* 1400. Now the *Moguls* are Emperors of all *India*, extending from *Persia*, on the West, *Tatory* on the

Book XI. MILTON's *Paradise Lost*. 449

the North, *China* on the East, and the *Indian Ocean* on the South; they are the richest *Monarchs* upon Earth, and their Dominions are of the vastest Extent, being divided into 35 different Kingdoms. He and some of his Subjects are *Mubammedans*, the rest are gross *Idolaters*, except some *Europeans*, who trade there.

Line 392. Chersonese; Lat. Gr. i. e. A Peninsula.
A *Geogr. T.* Because it is a Piece of Land surrounded with Sea, but at one Place, which unites it to the *Continent* or main Land; an *Isthmus*. Many Places are so called, but this is a vast Tract of Land comprehending the large *Peninsula* of *Ganges*, the most Southern Part of the *East-Indies*, between *Sumatra* and *Borneo*; called by the Antients, the *Golden-Chersonese*: because it abounded with *Gold*; Now the *Promontory* of *Malaca*, from *Malaca* the chief City of it.

Line 393. Persian. Here, the *Emperor of Persia*, whose Royal Seat was at *Ecbatan*, by a *Fig. of Rhet.* *Persia* in sacred Scripture is called *Cuth*, *Heb. i. e. Lurking or hidden*; also *Elam*, and the People, *Elamites*; from *Elam* the Son of *Sem*, who first settled there with his Posterity. In the Reign of *Cyrus*, about *A. M.* 3419, before *Christ*, 531. it began first to be called *Persia*, *Heb. i. e. Horsemen or Troopers*: because he taught those People the Use of *Wan* and *Horses*. The *Persians* and *Tatars* call it *Iris* or *Iran*, from *Irige*, eldest Son of *Fraydun*, 7th King of the first Race of their *Monarchs*. It is the most ancient and renowned Empire in both *Divine* and *Human History*. It is about 1440 Miles in Length, and 1260 in Breadth, in the Middle of *Asia*; having *Tatary* and the *Caspian Sea* on the North, the River *Indus* on the East, the *Indian Ocean* on the South; *Euphrates*, *Tygris*, and the *Persian Gulf* on the West; and consists of eleven

vast Provinces; besides other Acquisitions. Now the Inhabitants call it *Farfitan*, and the Empire of the *Sophy*.

Ecbatan, or *Ecbatana*; *Arab.* i. e. Of divers Colours: because the Walls and Towers were built of seven different coloured Stones, which did cast a glorious Splendour. It is called *Achemetha*, *Esdra* 6. 2. and by the Inhabitants, *Tebris*, *Casbin*, now *Tauris*. It was built by *Seleucus* according to *Pliny*; repaired and enlarged by *Arphaxad*, whom some call *Dejoces*. See *Judith* 1. 1, 2, 3, 4. about *A. M.* 3400. according to *Herodotus*. It was the first Capital of *Media*, then of *Persia*; was the richest City in the World; and consisted of many stately Palaces, Courts, Sepulchres of their Emperors, and of their whole Treasures. There *Daniel* the Prophet erected an admirable Palace. The Emperors of *Persia* had four noble Palaces, they resided at *Ecbatana* in the Winter, at *Susa* in the Summer, at *Persepolis* in the Autumn, and at *Babylon* in the rest of the Year. The *Turks* sacked it often, but the *Persians* have kept Possession of it since, *A. D.* 1603.

Line 394. *Hispahan*, *Hispaham*, or *Ispahan*, by some *Hagistan*, by the *Armenians*, *Sphuhun*, and now *Isfahan*, *Perf.* i. e. The happy City or the City of the Whites. The Metropolis of all *Persia*, in the Province of *Iraca* or *Erach*, the ancient *Parthia*; it is 70 Miles South from *Casbin*, 80 North from *Ormus*. *Shah-Abbas* the Emperor of *Persia* fixed his Royal Seat there, beautified, enlarged and enriched it; and there his Successors have kept their Courts these 200 Years past. It is thought to be the ancient *Asspadama* or *Spada*, and was called *Hecatompolis*, *Gr.* i. e. Having 100 Gates, but now 7. It is one of the greatest Cities upon Earth, walled round with Earthen

Book XI. MILTON'S *Paradise Lost*. 451

Earthan Walls, which is a singular Thing in *Persia*, about 30 Miles round, in a very fruitful Plain, and wash'd by the River *Zenderu*, which is as broad and deep as the River *Thames* is at *London*; very rich, of a vast Trade from all Places, and populous; they reckon a Million of Souls in it; having 162 *Mosques*, 48 *Colleges*, 1802 *Inns*, 273 *Baths*, 12 large *Burying Places*, which are without the City, as they are over all *Persia*; and so they were over all the Earth, till about 1000 Years ago. But some Houses take up 20 Acres of Ground. The *Armenians* have an *Archbishop* and 20 *Churches* in it. It is about 2000 Miles from *Constantinople* to the South-East, and 2600 from *London*. There is also the first *Madresha* or *Academy* of all the nine that are in *Persia*. *Obs.* The Poet comes to a Geographical Description of the principal Places of *Europe*. *Ksar*, *Czar* or *Tzar*, i. e. King: or *Sclavonian*. The *Emperor*. A Title of the Emperors of *Moscow* or *Russia*. It was first assumed by *Iwan Moscivitch*, when he conquered the City of *Cusran*, and was crowned there, A. D. 1552.

Line 395. *Mosco*, *Moscow*, or *Moskova*, Heb. from the *Moschi* or *Mosci*, an antient People, who descended from *Mosch* the Son of *Japhet*, *Gen.* 10. 2. *Exek.* 27. 13. 38. 3. and first inhabited the Country of *Colchis*. It is the chief City of *Moscow*, upon the Banks of the River *Moscow*, and gives the Name to that vast Empire in the North of *Europe*. This City is old, large, populous and rich; built of Wood, ill contrived, not paved, and was founded, A. D. 1534. The chief Church called *Jerusalem*, was founded by *John Basilides* I. But he put out the Eyes of the Architect, that he might never contrive nor build such another. A poor Reward indeed! The *Tatars* burnt 80000 Houses of it, A. D.

452 A COMMENTARY on Book XI.

A. D. 1571. The *Poles* 41,000; and destroyed about 200,000 Souls, *A. D.* 1611. It was again laid in Ashes, *A. D.* 1699. 1701. It is about 16 Miles in Compass, and contains about 700,000 Inhabitants. It abounds with *Merchants* out of all Nations, and was made the Royal Seat of the Empire by *John Duke of Russia* about 300 Years ago. It stands in the Middle of the Country, fenced with Lakes and three strong Walls. It is about 750 Miles from *Stockholm* to the East, 750 from *Warsaw* to the North, 1000 Miles from *Constantinople* to the North-East, and 1500 Miles distant from *Paris* and *London*. The Empire is vast and large, in Length about 1699, and about 1100 Miles in Breadth. See B. X. N. 431. The *Moscovites* were rude and barbarous *Heathens*, till they embraced *Christianity* from the *Grecians*, *A. D.* 989. Printing *A. D.* 1560, and now they are trained up in all polite *Literature*, *Arts* and *Sciences*, by *Peter the Great*: Their *Alphabet* consists of 42 Letters, which very much resemble the *Greek* ones. The *History* of the *Moscovites* doth not rise above 200 Years past.

Bizance, or *Bizantium*; from *Bizas* a Captain of the *Megarean Fleet*, the first Founder of it. It was first called *Lygus*, from its Founder; afterwards repaired by *Pausanias* King of *Sparta* about *A. M.* 3307. An antient City of *Thrace*, and the last in *Europe*, on the *Bosphorus Thracius* (See B. II. N. 1018.) It was destroyed by *Sept. Severus* after a Siege of three Years, and turned into a *Village*, about *A. D.* 196. to punish the Citizens for revolting; but rebuilt, enlarged and beautified by *Constantine the Great*, who made it the Royal Seat of the *Roman Empire*, which proved the Ruin of it, and commanded it to be called *New Rome*, *A. D.* 300. But it is commonly called after him, *Constantinople*, i. e. The City

Book XI. MILTON's *Paradise Lost*. 453


City of *Constantine*. It was called also *Parthenopolis*, Gr. i. e. *The City of the Virgin*: because it was dedicated to the *Blessed Virgin*. The *Turks* call it *Stamboul*; which they say, signifieth *Fair, Peace and Plenty*. It answers to these Properties indeed: but *Stamboul* or *Istambol* is corrupted for *Eisten polin*. Gr. i. e. *Into the City*; and commonly the *Port*: because it is the greatest and finest *Port* they have, or perhaps is in the World; being frequented by *Merchants* from all Parts of *Europe, Asia* and *Africa* continually. *Muhammed* the II^d. took it from the *Greeks*, A. D. 1453. And since it has been the grand Seat of the *Turkish Empire*. It yields the fairest Prospect without of any City, but the meanest within. It is 900 Miles from *Rome*, 1460 off *Paris*, 1570 from *London*, 1850 from *Madrid*, and 1000 from *Moscow*.

Line 395. *Turcheſtan*, or *Turckęſtan*; Tat. i. e. *The Country of the Turks*; because they ſettled there firſt, and afterwards broke thro' the *Caspian Streights*, and ſettled in *Armenia*, about A. D. 844. At that Time the *Caspian Sea* was froze over 13 Foot deep, and Men walked a 100 Miles on the Ice of it. A Kingdom or Province of *Zagathaian Tatory*, lying between *Great Tatory* and the Empire of the *Great Mogul*, on the Eaſt of *Catbay* or *Catba*, having *Tataria Propria* on the North, and *Indoſtan* on the South, and on the Eaſt Side of the *Caspian Sea*. Some take it to be the Kingdom of *Thebet*, in the ſaid *Tatory*. Here, the Emperors of the *Turks*, who are deſcended from the antient *Turks* of *Tatory*.

Line 396. *Negus*, or *Neguz*; Ethiop. i. e. *Emperor*. The Emperor of *Abyſſinia* in upper *Ethiopia*: A Title which the *Abyſſines* beſtow upon their Prince, by a Fig. of *Rhet.* ¶ OBS. Our *Geographical Poet* comes now to a View of *Africa*,

frica, and first on the East Side.

Line 397. Ercoco, Erquico, Arquica, and by others *Erraco*; *Ethiop.* It is a Sea-port Town of *Ethiopia* on the *Red Sea*, near the *Persian Ocean*, with a fine Harbour and a very good Trade, and was the outmost Boundary of the vast *Abyssinian Empire*, to the North-East of *Africa*.

Line 398. Mombaza, Monbaza, or Mombazza; *Arab.* For this and several Cities on that Coast were built by a Colony of the *Arabs*, who about *A. D.* 930. settled a Trade there. A very large and wealthy City, having a good Trade, and is the Capital of a small Kingdom of the same Name, in a little Island, 12 Miles in Compass; 70 Miles from *Melind*; 150 Leagues from *Quiola*, near the *Line*, in the Eastern Ocean; subject to the Emperor of *Ethiopia* in *Zanguebar*, but very fruitful and populous. It was once possess'd by the *Portuguese*, but now subject to the King of *Mombaza*, who calls himself *Emperor of the World*.  *Obs.* *Zanguebar* and *Zingebur*; *Ind.* comes from *Bar*; i. e. The Coast of the *Zinges* or *Nigras*, who first traded there with the *Arabs*, about *A. D.* 930.

Quiola, Queiola, Quilon, or Kilou; *Ethiop.* A capital, rich, and pleasant City, upon a River, and in an Island of the same Name, between *Mosambique* and *Melind*, on the East Shore of *Africa*, near *Zanguebar* in *Ethiopia Inferior*. This Kingdom extended 250 Leagues along the Coast, till *Francis de Almeida* burnt the City, and made the Kingdom tributary to *Portugal*, *A. D.* 1505. But the Natives rebuilt it, and pay a yearly Tribute to the King of *Portugal*. They speak the *Arabic*, are *Muhammedans*, and gross *Idolaters*. The Kings of *Quiola* were Masters of *Mombaza*, *Melinda*, and other Islands thereabout. The *Arabs* traded first there, then the

Book XI. MILTON'S *Paradise Lost*. 455

the *Muhammedans*, and at last the *Portuguese*.

Melind, or *Melinda*; *Ethiop.* The Capital of a small Kingdom on the Coast of *Zanquebar*, between *Mombaza* and *Pata*, belonging to *Ethiopia Superior*, near the Lake *Galice*. The Town is near the Sea, with a convenient Port. The King of it made a League with *Emanuel* King of *Portugal*, A. D. 1500. The City is very rich, and abounds with great Plenty; their Sheep are so fat, that the Tail of them often weighs 30 Pounds, and some more. The King of *Melinda* is served in great State and Splendor, is a *Muhammedan*, as are most of his Subjects; the Rest are gross Heathens.

Line 399. *Sofala*, *Sophala*, or *Zophala*; *Ethiop.*

A petty Kingdom in Lower *Ethiopia*, between the River *Magnice* on the South, and the River *Guama* to the North; so called from *Sofala*, the Capital of it, which is situated in a little Island upon the *Ethiopic Ocean*. It is supposed by some to be the *Ophir*; (*Heb. Rich*; because it abounded with *Gold*, *Pearls*, *Ivory*, *Peacocks*, &c. See 2 Chron. 8. 18.) to which King *Solomon* sent his Fleet; from the Abundance of *Gold*, and other rich *Commodities* of it. There the Merchants of *Arabia Felix*, afterwards the *Muhammedans*, established their Religion, and settled a great Trade; and the *Portuguese* since. Our Poet follows this Opinion here. All this vast Tract on the Sea-Coast is call'd *Cassaria*, and the People *Cassers*; i. e. *Infidels*, who have no Religion, but live like the *Brute Beasts*; There being a different People within 10 or 12 Miles of one another; they have continual Wars among themselves.

Ophir; *Heb. Arab.* i. e. *Abounding in Riches*: being a Place where the purest *Gold* abounded; about which there are many Conjectures among the

456 A COMMENTARY on Book XI.

the Learned : of from *Ophir* the Son of *Jaktan* Son of *Sem*, who first settled there. There is one of that Name in *Arabia*, whence King *David* brought much *Gold*, another in the *East-Indies*, from which King *Solomon*, and *Hiram* King of *Tyre* fetched *Gold* and many other valuable Commodities ; which some now take to be the *Island* of *Ceilon* where there is an *Haven* called *Hippor*, and the *Phœnicians*, *Ophir* ; others, *Pegu* ; some *Sumatra*, *Japan*, *Taprobana*, *Sofala*, &c.

Line 401. Congo ; Ethiop. It is a vast Country, called by some *Lower Guinea*, which has Part of *Negroeland* on the North, *Ethiopia* on the East, *Caffraria* on the South, [the *Ocean* and *Guinea* on the West, and lies on the Western Shore of *Africa* in the lower *Ethiopia* ; so called from the capital City. Others call it *Manicongo*, i. e. *The Province of Congo*. It is very fruitful, well watered, abounds with all Sorts of very good *Fruits*, *Plants*, *Herbs*, *Beasts*, *Crocodiles* and *Serpents* ; some of these *Serpents* are so large, that they devour a whole *Stag* at once : *Congo* is divided into six Provinces, viz. *Bamba*, *Songo*, *Sunda*, *Pango*, *Patta* and *Pemba* : The *Inhabitants* were converted to the *Christian Faith* by the *Portuguese*, A. D. 1490, but forsook it, because the *Plurality of Wives* was denied them ; as Sir *Walter Raleigh* says. ☞ *Obs.* Now *Milton* comes to the *Western Side of Africa*.

Angola ; Ethiop. The ancient and true Name of it was *Ambonde*, and the People were called *Ambondes* ; 'till one of their Princes, called *Mani-Angola*, i. e. *The Governor of Angola*, about 360 Years ago, with the Assistance of the *Portuguese*, subdued many petty neighbouring Kings, and made himself sole *Monarch* of them. He, for his mighty Acts, was called, in their Language, *Inene*,

Book XI. MILTON's *Paradise Lost*. 457.

Inene, i. e. the *Great* ; and from his *Name* this Kingdom was called *Angola*. This Kingdom is situated between *Malaman* on the South, *Malembe* on the East, and *Proper Congo* on the West, near the *Line*, is well water'd, very fruitful, and populous ; so that the King can raise an Army of 100,000 Men. The People on the Sea-Coasts are *Christians*, but those in the Inland Regions are rude and barbarous *Heathens*.

Line 402. *Niger*, or *Nigir* ; *Lat.* i. e. *Black* : Because it runs thro' a Soil all covered over with Dust, that is *black* and scorched with the *Sun*. It is the greatest River on that Side of *Africa*, rising out of a Lake of the same Name in the Country of *Medra* of *Upper Ethiopia*, divides *Nigritia* (*Lat.* i. e. *The Land of the Blacks*) into two Parts, East and West, makes a Lake, call'd *Borno*, passes by *Congo*, there it makes another Lake call'd *Guarda* ; and after a Course of 750 *German Miles* Westward, falls into the *Atlantic Ocean* by six great Streams, near *Cape Verd*. It overflows its *Banks* (as the *Nile* and many other Rivers do) for eight Days in the Month of *June*, and from the same natural Cause. The People of *Nigritia* are all *Pagans*.

Line 403: *Almansor*; rather *Al-mansor* ; *Arab.* i. e. *The Victor* ; as *Selucus*, King of *Syria*, was stiled *Nicator* ; *Gr.* i. e. *A Victor*. *Joseph Almanzor* I. was King of *Morocco*, who invaded *Spain* with 60,000 Horse, and 100,000 Foot, *A. D.* 1158. He usurped the Territories of the *Spanish Moors*, who invited him over, was beaten by the *Christians*, and slain with an Arrow, at the Siege of *Santaren* in *Portugal*. Here, *Morocco*.

Fez ; rather *Fess* and *Fessa* ; *Arab* ; i. e. *Sprinkled with Dust* ; spread out or large : Or from *Phaz* or *Paz*. *Heb.* i. e. *Fine Gold* ; because *Gold* abounded thereabout. A large wide King-

dom

dom on the West of *Barbary*, having the *Mediterranean Sea* on the North, and the *Atlantic Ocean* on the West, the River *Mulvia* on the East, Mount *Atlas* and the River *Oumirati* on the South, which part it from *Morocco*. The Country is mountainous and desert, but in some Places it produces all Manner of Grain, Almonds, Figs, very large Grapes, Cattle, Leopards, the best Horses in all *Barbary*, and the fiercest Lions in all *Africa*. It belongs to the Emperor of *Morocco*, is divided into seven Provinces, and is so call'd from *Fez*, the capital City, which was so called from *Pbuts* or *Phut*, the Son of *Ham*: For there is the River *Pbthuth* near a River of the same Name, and another call'd *Seben*: It is about 12 Miles round, and contains many Gardens, Palaces, Mosques, and about 300,000 People; of whom there are about 5000 Jews, and many rich Merchants. The chief Mosque in *Fez* is a Mile and an half in Compass, the Roof is 150-Yards long, and 80 broad; it hath 30 large Gates, and above 300 Cisterns to wash in. By other Writers this Country is called *Lybia*.

Sus, or *Susa*; from *Sus*, the principal City, and a River of the same Name; Arab. i. e. A Lily. Another Kingdom of *Morocco*, containing seven Provinces, not well known as yet. It hath *Morocco* on the North, the Kingdom of *Tafilet* on the East, the *Atlantic Ocean* on the West, and is not far from Mount *Atlas*.

Line 404. *Algiers*; Arab. i. e. The Island; on Account of a small Island opposite to the Mole. The largest Kingdom in *Barbary*, about 6000 Miles from East to West, and 250 from North to South upon the *Mediterranean Sea*, over against *Minorca*, and 100 Miles from *Sally*. It was the Capital of *Mauritania*, in the Days of

Book XI. MILTON's *Paradise Lost*. 459

King *Juba*, and has been subject to the *Romans*, *Goths*, *Arabians*, &c. The present Inhabitants are *Moors*, who settled there after their Expulsion out of *Spain*, A. D. 1492. It is now very rich, and the most noted Pyrates in *Africa* abound there. The *English* burnt their Ships in 1655. and 1670. The *French* bombarded their City in 1688. The City is one of the finest, largest, strongest, richest, and most populous in all *Africa*. The City is a League about. The *Africans* call it *Muzgunna*, from the *Bene Muzgunna*, i. e. *The Sons of Muzgunna*, who first founded it, long before the *Romans*: The *Arabs* call it *Al-Jezeirat*; the *Moors*, *Jzeir*; the *Turks*, *Jezair*; and the *Europeans*, *Alger*, *Algiers*, *Algier*, &c. It lies in a spacious Bay close by the Sea, at the Bottom of a steep Hill. The Mole was begun by *Heyradin Barbarossa*, i. e. *Red Beard*, a Pirate, A. D. 1531. *Tremisen*, *Tremisen*, *Tremissen*, properly *Flemizen*; *Arab*. The *Arabs* call it *Marsa*, i. e. *A Port*; and *Al-Kibir*, i. e. *The Great*; being the *Portus magnus* of the Antients; the finest, safest, and largest Harbour in all *Africa*; but now it is a poor Remnant of a vast Kingdom. A Kingdom of *Barbary*, West of *Algiers*, about 300 Miles from *Tremissa*, the capital City, which is very large, populous, and noble. It hath *Fez* on the West, *Tunis* on the East, and the *Mediterranean Sea* on the North. The *Romans* called it *Cæsarea Mauritania*. Some say this City was the Royal Seat of King *Juba*, and call'd *Julia*. This Kingdom is about 380 Miles long, but not above 25 Miles broad.

Line 405. *Europe*. See B. X. N. 310. ⚡ Obs. *Milton* passes over this Quarter of the World slightly, mentioning only *Rome*, once the Capital of *Europe*, and Mistress of all the known

Parts of the World for a long Time. See B. IX. N. 510. Now he takes a View of *America*, beginning at the *Northern Countries, Kingdoms, and Cities*.

Line 407. Mexico; American; i. e. A Spring or Fountain, which rises out of a little Hill, call'd Chapultepes, 3 Miles from the City, but convey'd in two Pipes upon Arches of Stone and Brick: Or from Mexiti, the first Founder of it under Mexi their Captain, about A. D. 720. Or from Mexitili, their grand Idol. The first Name of it was Tenuchitan, i. e. A Fruit out of a Stone; because it was first founded near a great Stone, and Tree, bearing sweet Fruit, called Nuchtli; and by the Spaniards, Tunas: Wherefore Mexico beareth for its Arms, a Tree springing out of a Stone. It standeth in the Middle of two Lakes, like Venice in the Adriatic Sea, and Mantua, a fine City of Italy, in a Lake 5 Miles long; one is fresh, standing Water, and full of Fish; the other is saltish, bitter, ebbeth and floweth, but hath no Kind of Fish: One of them is 15 Miles long, and as much broad; the other is 45 Miles in Circuit. It was taken, plunder'd, and burnt by the cruel Hernando Cortez, Aug. 13. A. D. 1521. in the 140th Year from the Foundation of the Royal Seat there; who murder'd above 1,000,000 of miserable Souls. God punished them by this cruel Scourge, for their abominable Idolatry: For they had 2000 Gods, to whom they offer'd Human Sacrifices; one Time 5000: They sacrificed 20,000 Men a-year; so that in the great Temple Human Blood dash'd upon the Walls, lay congeal'd above a Foot thick. This City giveth Name to the vast Kingdom of Mexico in North America, and to the whole Northern Continent of it, which is about 23,000 Miles round. It suffer'd

suffered much by an *Inundation* of the Lake, A. D. 1629. whereby 40,000 People perished; and by another in 1634. But now it is the richest, noblest and most populous City in all *North-America*, consisting of 70,000 Houses, besides stately Churches, Courts of Judicature, Colleges, Palaces, &c. The People are of the Communion of the Church of Rome, the rest *Pagans*.

Montezume, Motezume, Molezuma or *Molencama*; Amer. i. e. A surly Prince: the 2d of that Name, and 9th King of *Mexico*; one of the mightiest Emperors upon Earth, he had 2000 tributary Kings; his *Topac*, i. e. Palace, was most magnificent and immensely rich, his Attendance and Grandeur incredibly noble; till *Ferdinand Cortez* with 9000 Spaniards, assisted with the People of *Thascula* (Amer. i. e. A Land of Bread, or a Lady of Bread; from *Teca*, i. e. A Lady; and *Tescal*, i. e. A Cake or Bread.) Vanquished his Army, consisting of 350,000 Men, from A. D. 1518. to 1521. and have possessed *Mexico* ever since.


Line 408. *Cusco*, or *Cuzco*; Amer. A vast Country of *South-America*, from the Capital and Royal City of their *Inge* or *Yncas*, i. e. Kings. The City stands in a Plain among Hills, in a fine Air, a pleasant and fruitful Land, and is as beautiful as any City in *Europe*: The Walls of it were built of four-square Stone with wonderful Art and Labour, tho' they had not an *Iron Tool*; but grind ed them upon others, and covered with Plates of solid Gold and Silver. It was divided into *Hanan Cusco*, i. e. the *Higher Cusco*; and *Harin Cusco*, i. e. the *Lower Cusco*; and so vastly rich, that *Francis Pizardus*, who sacked it, got such incredible Treasures, that the 5th Part, which fell to the King of *Spain*, came to 400,000 Florins: for all the Gold and Silver of *Peru* was carried

thither : but since then it is very much impaired in every Respect. It was ruined by an Earthquake, *A. D.* 1650.

Peru, or *Perou* ; *Amer.* i. e. *A Fisherman* or *Seaman* : because the *Spaniards* asked one of the *Natives*, the *Name* of the *Country* ; answered *Perou*, which signifies so much in their *Language*. All the *South* of *America* from the *Straits* of *Magellan* to the *Isthmus* of *Darien* or *Panama*, about 4000 Miles in *Length* and 17000 Miles in *Compass*, is called *Peru* ; which is a large *Peninsula*, like *Africa*. Here, a particular *Kingdom* of it, the best of them all, and vastly rich in *Gold*, *Silver* and *Diamonds*. This is bounded on the *North* with *Terra Firma*, on the *East* with the *Country* of the *Amazons*, and *Rio de la Plata* ; on the *South* with *Cbilli*, and on the *West* with the *South-Sea* ; 1400 Miles in *Length*, and about 400 Miles in *Breadth*. It was discovered by *Columbus*, *A. D.* 1496. By *Alausa*, by *Vespucius* ; and conquered by *Francis Pizarro*, *A. D.* 1525. But since that *Time* it is very much decayed and ruinous.

Line 409. *Atabalipa*, or *Atabaliba* ; *Amer.* The last and one of the most magnificent and peaceable *Emperors* of *Peru*. *Francis Pisarrus* with 150 Foot and a few Horse conquered him with 25000 Men, and many Millions of miserable People : but after the Prince had given him a House full of refined Gold and Silver, valued at 15 Millions to save his Life, the cruel Villain strangled him, contrary to his *Faith* and *Promise*, *A. D.* 1533. Thus God punished them for their *Idolatry*, and soon revenged those cruel *Murders* ; for all concerned in it, perished quickly by miserable and untimely Deaths. The Seat of the *Peruvian* *Emperors* had been at *Cusco* for 400 Years ; therefore all these immense Riches were amassed

amassed therein: so that the *Royal Palace*, the *Temple* of the *Sun*, the *Walls* and *Houses* were covered with *Gold* and *Silver*; their *Pots* and other *Utenfils* were of the same *Metal*; which our *Poet* takes notice of here.

Line 410. *Guiana*, *Gujana*, or *Guaiana*; *Amer.* A large Country of *South America*, under the *Line*, well watered, and the most fruitful and beautiful Place in the *World*; they have an everlasting *Spring*; and count a *Man* dies young, if he does not live above 100 *Years*. It is called so from the *River Wis* or *Wiana*; and by our *Sailors* the *North Cape*: because it is the most remarkable Land on the *North Coast* of *Peru*. It is bounded on the *North* and *East* with the *Atlantic Ocean*, on the *South* with the *River* of the *Amazon*, and on the *West* with the *River Oronoko*: It is about 400 *Miles* in *Length*, and 150 *Miles* in *Breadth*. The *Inhabitants* are still *Cannibals*, (*Lat. i. e. Men-Eaters*, like *Dogs*) and very savage *Pagans*. It was discovered *A. D.* 1541. by the *Spaniards*. When our *Poet* wrote this, the *Country* had not been robbed and enslaved by them, as others of *Mexico* and *Peru* had been: but now it is inhabited by the *English*, *Dutch*, *French*, and other *Europeans*.  *Obs.* The *River Amazon* is certainly the greatest, richest and most fertile *River* upon the *Face* of the *Earth*; (if we may except *Rio de la Plata*, which is navigable for the greatest *Ships*, above 200 *Leagues*, and 60 *Leagues* wide at the *Mouth*.) It is about 1276, some say 1800 *Spanish Leagues*, *i. e.* About 5408 *English Miles* in *Length*; it runs from the *West* of *Peru*, to the *Eastern Ocean*, 84 *Leagues* broad at the *Mouth*, and is replenished with 1000 other *Rivers* thro' its *Course*, washing many rich *Countries*. The old *Name* of it was *Pajan quiris*, *i. e.* The great *River*,

River, and *Hobio*; i. e. *The fair River* : but the *Europeans* called it and the Country so, at their first discovering of it : because they saw many *warlike Women* upon the Banks of it, opposing their Landing and Conquest, resembling the *antient Amazons*. B. IX. N. 1110. See A Survey of it perform'd at the Order of the King of Spain, by M. Christ. d'Acugna, translated into English, 1699.

Geryon; Gr. i. e. A *Brawler*: A King of *Catalonia* in Spain, who founded *Granada* a City of *Catalonia*, and called it by his own Name. The Poets say he had three Bodies, i. e. He was a *Gigantic Tyrant* and King of three Kingdoms, viz. *Majorca*, *Minorca*, and *Ebusa*; tho' he was rather a King of *Epirus*; as the learned *Bochart* proves; but *Hercules* slew him for his Cruelty. By *Geryon's Sons*, *Milton* means the *Spaniards*, by a *Fig. of Rhet.*

Line 411. *El Dorado* or *Elderado*; i. e. *The golden City*; from *Elderador*, i. e. *A Gilder*; Sp. from the Lat. *Aurum*, *Gold*; as *Babylon* is called the *Golden City*, because of the vast Treasure therein, *Isa.* 14. 4. *Manoa* or *Manhoa*, the Capital and Royal City of *Guiana*; the greatest of *South America*, and perhaps on Earth: for *Diego Ordaz* one of *Cortez's* Companions, entered it at Noon, and travelled till Night; before he came to the *King's Palace*: and there he saw so much *Gold* in *Coin*, *Plate*, *Armour* and other *Utenfils*, that the *Spaniards* called it by this new Name. It stands upon the West Shore of the great *Lake of Parima*. The *Spaniards* say, the *Peruvians* built it when they fled from their Cruelty and Tyranny. Others, it is a *Chimera*, and the *Philosopher's Stone* of the *Spaniards*: for many have attempted to find it; but in vain.

Line 414. *Euphrafy*; Gr. i. e. *Joy and Gladness*.

Book XI. MILTON'S *Paradise Lost*. 465

A T. of *Botany*. The Herb, *Eye-bright*, said to be good to restore the *Sight*.

Rue; *Lat. Gr.* i. e. *Preserving* and *Saving*: because it is a good *Preservative* against *Poison*, &c.

A T. of *Botan.* An Herb that contracts the Moisture of the Body, by its Dryness and Heat.

Line 433. Rustic, Rustical and *Rural*; *Lat.* from the *Heb. Aras*, i. e. *He plowed*: because that is the main Business there; of the Country; Country-like, Clownish, i. e. A plain, coarse, unpolished *Altar* stood there: God forbid *Altars* should be polished, carved and fine, *Exod.* 20. 24, 25. *Gen.* 8. 20. for God is to be worshipped in Spirit and Truth, not with outward Show, Pomp and Grandeur.

Sord, for *Sod*; (as in the late Edit.) *Dut. Sax. O. E. Ital.* from the *Lat.* i. e. *Solid*. A Turf or Lump of Earth, dug up with the green Grass, fresh, and also dried with the Sun and Wind, for the Fire.

Line 437. Firstlings; *Sax. O. E.* from *First*: The Young of Cattle, which were first brought forth. Here the *first Fruits* of every Thing the Earth and the Flocks yielded, which were offered to God, as a *Sacrifice of Thankfulness*. This Custom was handed down among all *Nations* by *Tradition*. It was made a *Law* in *Israel*, 2000 Years after this, that none might eat young *Lambs*, *Corn*, *Bread* or any *Fruits*, till they brought an Offering to God first, *Levit.* 23. 14. And such *Laws* were made long after that, among the *Greeks*, *Latins*, and all other *Nations*, that had any *written Laws* or Sense of a *Deity*.

Line 442. Consum'd, for *Consumed*; *Fr.* from the *Lat.* i. e. *Destroyed* or *wasted together*. OBS. The *Celestial Fire* consumed all the *Sacrifices* at once; somewhat like the Flash of *Lightning*; and yielded a most pleasant and sweet *Odeur* like

a *Perfume*. It came down upon the *Sacrifices* of *Abel, Noah, Abraham, Moses, Elijah, David, Salomon* and other pious *Patriarchs*; and was an extraordinary Sign of God's most gracious Acceptance. It was preserved in the *Tabernacle* and the *Temple* for an holy Use only, till the Destruction of the *Temple* by *Nebuchadnezzar*; then it ceased forever, to make way for a more spiritual Service. See *Gen. 4. 4. Lev. 9. 24. 2 Kings 18. 38. 2 Chr. 8. 1.* For otherwise *Salomon's* Sacrifice of 22000 *Oxen* and 120,000 *Sheep*, and others, had been very tedious and nauseous. From thence the antient *Chaldeans, Persians, Greeks, Romans, &c.* kept a sacred Fire perpetually in their *Temples*, wherewith they worshipped; and obliged their *Priests* to keep it always burning, and made it Death to them that let it out. This our *Poet* intimates, by saying,
With a noble Glance.

Line 443. *Other's not*, i. e. *Cain's Offerings* were not acceptable to God; because they were not sincere, not true-hearted, holy, upright and in Faith, i. e. *Cain's Offering* was not so.

Line 445. *Midriff*, q. *Middle-riff*; *Sax. O. E.* i. e. *Between the Womb and the Heart.* An *Anat. T.* A strong Membrane, which separates the *Heart, Stomach, Liver and Lungs*; from the *small Guts*, or lower Part of the *Belly*.

Line 447. *Effus'd*, for *Effused*; *Lat. i. e. Poured out.* Read, *Abel poured out his Life, with gushing and effused Blood*, i. e. He died, by a *Fig. of Rhet.* *Gen. 4. 8.*

Line 455. Read thus, *The unjust or wicked Man hath murdered the upright Man.* This was first verified in *Cain and Abel*; and afterwards in all the *Wicked*, who persecuted and destroyed the *Righteous* in all Ages, thro' *Spight and Malice.*

Line 474. *Diseases*; *Fr. Sax. O. E. i. e. Without Ease*;

Book XL. MILTON'S *Paradise Lost*. 467

Ease ; Sicknesſes, Diſtempers and Maladies, which waſte and deſtroy Men. ☞ *OBS.* Here is a ſad, diſmal and horrid Scene and Catalogue of *Diseases* ; a *Digreſſion*. All thoſe *Miſeries* are the *Effects* and *Puniſhments* of *Sin*, flowing out of *Pandora's Box*, but rather from the *Sin* of *Eve*. Read, *Dire Diseases*. See B. IX. N. 887.

Line 476. *Inabſtinance* ; *Milt.* from the *Lat.* *Not Abſtinance* ; Not keeping from Exceſs. Here, *Eve's* not Forbearance of the forbidden Fruit.

Line 479. *Lazar-Houſe* ; *Ital. Fr.* from *Lazarus*, a poor, ſcabby and lame Beggar, *Luke* 16. 20. *Heb.* i. e. *deſtitute of Help* ; or the *Lord's Help*. A Peſt-Houſe, an Hoſpital for ſuch *Objects* of Pity.

Line 481. *Spaſm* ; I. *Lat.* from the *Gr.* i. e. A *Contraction*. A *Physical T.* The Cramp, which contracts, diſtorts and ſhrinks up the *Sinews* of the Body, which makes the *Patient* look ugly and frightful.

Torture ; II. *Fr.* from the *Lat.* A *Phyſic. T.* A Torment, an exquisite Pain in the Body.

Quakmes ; III. *Sax. O. E.* i. e. *Killings*. A *Phyſi. T.* Fainting Fits, which torments the *Heart* of a Man or Woman.

Line 482. *Agony* ; IV. *Gr.* A *Phyſi. T.* Here, an exceſſive Pain, Sickneſs and Torment at the *Heart*. See B. II. N. 861.

Favourous, of *Fevers* ; V. A *Phyſi. T.* The divers and manifold Sorts of *Fevers*, *Dut. Teut. Lat.* from the *Gr.* i. e. *Heat, Fire* and *Burning* : be-
cauſe that *Disease* is attended with great *Inflam-
mations* of the Blood.

Line 483. *Convulſions* ; VI. *Fr.* from the *Lat.* i. e. *Plucking aſunder*. A *Phyſi. T.* Contractions ; *Diseases* that pull or affect the *Nerves* of the *Pa-
tients*.

Epilepsies ; VII. *Lat. Gr.* i. e. *Deficiencies* or *Faint-
ings*. A *Phyſi. T.* Falling Sickneſſes. ☞ *OBS.*
The

The Antients thought this Disease was infectious, and therefore did not suffer those that had it to enter into the *Church* for fear of their infecting others.

Catarrhs; VIII. Gr. i. e. *Runnings*. A *Physi. T.* Defluctions and Runnings of sharp *Rheums*, flowing from the *Head* to the lower Part of the Body.

Line 484. *Intestin*; Fr. Lat. i. e. *Inward*, lying within the *Intestines* or the *Entrails* of the Belly.

An *Anat. T.* A very fit *Epithet* for this Disease.

Stone; IX. Sax. Teut. Dan. A *Physi. T.* A most violent Disease, caused by the congealing of *Sand* in the *Bladder* or *Kidneys*, which grows solid or hard like a real *Stone*.

Ulcer; X. Fr. Lat. from the Gr. i. e. A swelling, stinking Bile. A *Physi. T.* A running Sore, Blotch or Bile in the *Flesh*, which frequently turns into a *Putrefaction* or *Mortification*.

Cholic-Pangs; XI. A *Physi. T.* so called from the Gut *Colon*, which this Disease chiefly affects, with *Wind* and *Choler*, causing most violent Pangs or Pains in the Belly. Some say, that *Aristotle* died of the *Cholic*, in the 63d Year of his Age; and two Years after the Death of *Alexander* the Great. However, it is certain, that both King *Herod* the Great and also King *Herod Agrippa* died of it, as *St. Luke* relates, *Acts* 12. 9. and *Josephus* more fully. See his *Antiquities*. B. 19. c. 8.

Line 485. *Dæmoniac*; Lat. Gr. of a *Dæmon*, i. e. *Knowing*; caused by a *Dæmon* or *Evil Spirit*; Extreme Madnes; possessed with a *Devil*; a *Diabolic Madnes*. ☞ *Ops*. The *Heathens* took *Dæmon* for a good *Angel*; but *Christians* use it in a bad Sense, for an *Evil Spirit*.

Phrensy; XII. Lat. Gr. A *Physi. T.* A *Distraction of the Mind*. Raving Madnes, a *Distraction*, proceeding from the Power of *Evil Spirits*; as those

Book XI. MILTON's *Paradise Lost*. 469

those that have been possessed of the *Devil*; and the worst Kind of *Madness*. Such were in the Days of our *Saviour*, his *Apostles* and the *Primitive Christians* in Abundance; for then *Satan* raged more furiously upon poor Mortals; because he knew that his Time was short and near the End. See Rev. 12. 12. *Cicero* says, that the *Laws of the 12 Tables*, forbid a Madman to be Master of his own Estate, *Tusc. Quest.* 3. And ours do the same.

Melancholy; XIII. *Lat. Gr.* i. e. *Blackness*. A *Phys.* T. The overflowing of *black Choler*, which makes a Man very sad and comfortless.

Line 486. *Madness*; XIV. *Sax.* A *Physi.* T. Another Disease, whereby Men are deprived of their Reason (called *Lunacy*) by the *Malign Influence* of the *Moon*, and other *Planets*, another Kind of *Madness*.

Atrophy; XV. *Lat. Gr.* i. e. *Without Food or Nourishment*. A *Physi.* T. A sort of *Consumption*, when the Body wastes insensibly, thro' want of due *Nourishment*.

Line 487. *Marasmus*; XVI. *Lat. Gr.* i. e. *Drying up*. A *Physi.* T. The highest Degree of a *Consumption*, destroying the whole Body; a *Wasting Fever*; the *Hectical Consumption*.

Pestilence; XVII. *Fr.* from the *Lat.* i. e. *An eating up and devouring all Flesh*. A *Physi.* T. A *Plague*, *Pest* and *Infection*, which lays all waste before it: The most destructive to Mankind of all other Diseases. *Wide-wasting* is a very proper *Epithet*. See my *History of Plagues since the Deluge*, A. D. 1721. ☞ *Obs.* The *Pestilence* or *Plague* rages commonly in the hot and warm Countries of *Asia*, *Africa* and *Europe*; but not in *Muscovy*, *Sweden*, *Finland*, *Greenland* and other cold Climates. It is not in the South Parts of *Africa*, nor in *India*, nor in *China* and *Japan*;

and was never known to any People in *America*, even in the hottest Parts of it between the *Tropics*: The Reason whereof I leave to *Physicians*, *Natural Philosophers* and others to discuss. See *Bradley's Gard.* p. 240, 255.

Line 488. Dropsies; XVIII. Properly *Hydropsies*; *Lat. Gr. i. e. A watery Disease.* A *Physi. T.* Because the *Water* flows and settles between the *Flesh* and the *Skin*, and so makes the *Solids* lax; hinders *Digestion*, stuffs up the Parts of the *Body* and drowns the *Patient* in his own *Skin*.

Asthmas; XIX. *Lat. Gr. i. e. A Difficulty of Breathing.* A *Physi. T.* This *Disease* proceeds from an ill *Disposition* of the *Lungs*, an *hissing Cough* or *Phthisick*, which affects the *Patient* especially in the *Night*, *Winter*, *old Age*, and *lying down*.

Rheums; XX. *Lat. Gr. i. e. Flowings or Fluxes of Humours.* A *Physi. T.* *Defluxions* of sharp *Humours* or thin and watery *Matter*, which affect and torment the *Joints*; making them full of *Pain*, stiff and unfit for *Motion*; called *Rheumatisms* commonly: and *Joint-Racking* is a proper *Epithet*.

Line 496. Quell'd, for *Quelled*; *Sax. O. E. Compassion.* Here, restrained, cooled or abated, *Adam's* best *Faculties*: for by *weeping* like a *Woman*, he divested himself of his *Manhood*; and became *effeminate*: for *Cicero* says, *It is beneath a Man to sigh, cry or lament*, *Tusc. Quest. 2.*

Line 540. Obtuse; *Fr. Ital. Lat.* Blunt, become dull, heavy and unactive, by a *Fig. of Rhet.* OBS. A beautiful *Description* of *old Age*, in these 9 *Lines* here; which is a fine *Commentary* upon that of *Solomon*, *Eccl. 12. 1.—8.*

Line 556. He looked. Here *Adam* receives a 4th *Vision* of *future Things*.

Line 557. Tents; *Fr.*, from the *Lat. i. e. Holding*
or

or containing ; because therein Men and their Household-stuff were contained : Or from *Nata*, Heb. i. e. *Stretched out* ; because they were moveable Habitations, *extended* upon the Ground. A *Milit. T.* Tabernacles, Booths or Pavilions, with Coverings made of Canvas, to shelter Men from the Injuries of the Air ; for Soldiers, when they are in the Field ; then four or five of them lie in one Tent, &c. In the first Ages of the World Men lived in *Tents* only ; and so they do to this Day in many Parts of *Asia* and *Africa* ; but thro' *Europe* they are only used for *Soldiers*. Here, the *Trade of Tent-making* was as much in Use, and as profitable to the *Artists*, as that of *Building* is among the *Europeans*.

Line 563. Resonant. A Mus. T. Fr. Lat. i. e. Sounding back ; sounding loud, echoing from the Instrument.

Fugue ; Fr. from the Lat. A Mus. T. A Flight, Chase or Reflexion of Sounds, when two or more Parts chase one another in the same Parts of Musical Notes above and below, upon any Instruments like an Echo. ☞ *Obs.* Here, the *Poet* points at *Tubal*, the Inventor and first Master of *Musical Instruments* and *Musie*, Gen. 4. 21. *Jubal* is also called *Apollo* among the *Heathens*.

Line 564. One ; i. e. Tubal-Cain, the first Master of Smiths, Gen. 4. 22. This Name and History are veiled under the Fable of Vulkan, whom the Gentiles feigned to be God of the Smiths. ☞ *Obs.* This is a strong Argument against *Aristotle* and our *Freethinkers*, who assert the *Eternity* of this *World* : For all *Arts* and *Sciences*, all *Mechanic Trades*, took their *Original* from *Adam* and his immediate *Successors*. But if Men had been *eternal*, or many Ages before him, they must have invented these *Necessaries* and *Conve-*

niencies of Life from eternal Ages ; which were never done till then.

Line 565. Ir'n, for Iron, by a Fig. of Gram. Sp. Ital. Lat. Ferium ; i. e. A Striking : Because it strikes out and conquers all other Metals. A hard, malleable, and very useful Metal. Of all Metals it is the most useful, necessary, common, easiest found, being not so deep in the Earth as others ; and most abundant : And therefore the Use of it was almost as old as the World, being found out by Tubal-Cain, Gen. 4. 22. long before the Use of Gold and Silver ; and apply'd to various Uses long before the Days of Moses, Deut. 3. 11. Numb. 35. 16. Being necessary for the cutting of Wood, hewing of Stone, building of Tents, Houses, &c. And yet it was never known to the Americans, till the Spaniards invaded them. Brass is next in Antiquity, Use, and owing to the same Author.

Brass ; Sax. Fr. Dut. i. e. A Mixture. A soft malleable Metal, taken out of Mines like Iron, and much used among Men in all Ages.

Line 573. Fusil ; Lat. i. e. That may be melted, or cast in Molds, by the Force of Fire, meltable.

Line 574. A different Sort ; i. e. The righteous Posterity of Abel and Seth, called the Sons of God, in Opposition to the Sons of the degenerate and impious Cainites, Gen. 6. 2.

Line 582. Beavy, or Bevy ; Fr. Ital. from the Lat. i. e. To drink together. A T. of Hunt. A Flock of Partridges. Here, a Company of fair Women, the Posterity of Cain, who are mentioned, Gen. 6. 2. 4. by a Fig. of Rhet.

Line 619. Appetence, for Appetency ; by a Fig. of Gram. Lat. An earnest Desire, a great Inclination of the Mind. Here, Lust or sinful Desire.

Line 620. Troul, or Trole ; Dut. Sax. O. E. q. Roul or turn. Here, to let the Tongue ramble and

474 A COMMENTARY on Book XI.

Glenco, in the *High-lands* of *Scotland*, *Feb.* 14. *A. D.* 1692. and many more.

Line 683. Ill-mated; *Sax. Milt.* Badly and unequally match'd; joined to an *evil Companion*; as when the *Husband* and *Wife* are of opposite and contrary *Humours*, *Conditions*, *Interests* or *Religions*; such as these *Sons of God*, and these of the cursed *Cain*, 2 *Cor.* 6. 14.

Line 706. Rapt, and *Rap'd*, for *Raped*; *Lat.* Snatched, carried away suddenly from the *Society* of that ungodly *Generation*, to a far better. This was a vast *Benefit* to godly *Enoch*, an *Encouragement* to the pious, a fair *Warning* to that wicked *Age* to repent, a plain *Evidence* of *Divine Providence*, a *Demonstration* of a *future State*, a *Day of Judgment*, a *Prelude* of *Cælestial Glory* and *Infernal Torments* hereafter: And the *Truth* of it was well known to these seven *Patriarchs*, and to all the *Men* of that *Age*, and handed down among all the *Heathens*, by a general *Tradition*.

Line 712. He look'd; i. e. *Adam*, who now receives a *Sixth Vision*.

Line 713. Brazen Throat; i. e. The *Trumpets* and other *Instruments of War*, made of *Brass*, and used to rouse *Men's Spirits*; *ceased to roar*, were used no more for that *Time*.

Line 714. Jollity; *Lat. q. Joviality*; as *merry as Jove*, *merry as Griggs* is our vulgar *Proverb*, but most absurd and ridiculous: It should be, as *merry as Greeks*; for they are the greatest *Fasters*, and the merriest of all *People* in their *Festivals*.

Line 719. Reverend; *Fr. Lat. i. e. To be feared*; worthy of *Honour*, *Respect* and *Awe*; because of his *Gravity*, *Piety* and *Uprightness*; i. e. *Noah*. The *Poet* calls him *Reverend*; because he was a faithful *Preacher* of *Repentance* and other *Duties*: And *Sire*; because he was the grand

Book XI. MILTON's *Paradise Lost*. 475

grand *Source* and *Original* of the *New World*.

Line 729. Vessel; Fr. from the Lat. A Ship, Bark, Lighter, &c. Here, the Ark of Noah. It was the first Ship in the World; God gave the Form and Measures, and Noah was the Master-Builder of it; and from it Men took the Hint of Navigation. It was made of Cedar or Cyprus, which hath a bitter Sap in it, therefore no Worms touch it, and it doth not rot; for this very End, that it might be a long lasting Monument to future Generations, both of their Sin, Punishment, and miraculous Deliverance. Josephus and Epiphanius affirm, that the Remains of it were to be seen in their Times; and that was about 3000 Years after the building of it. In it Noah continued a whole Year and 11 Days, Gen. vii. 11, 13. viii. 16. This Ark was made, in all Probability, in Mesopotamia, near to Paradise and Armenia, where it rested and lay till it perish'd.

Line 735. Sevens; Fr. Sp. Dut. Lat. The Clean Beasts, or those that were appointed for Sacrifices, went into the Ark by Sevens; that Noah might have wherewith to atone the Deity for his miraculous Deliverance, which he did, Gen. 8. 20. Of the Unclean Sort there were only two, the Male and the Female, to preserve and propagate every Species afterwards. For he made no Use of the Flesh of any of these; that was not granted till the Flood was over, Gen. 9. 3.

Line 746. Beaked; Dut. i. e. Pointed; turn'd up at the End, like the Beak, Bill or Nib of a Bird.

Prow; Fr. Ital. Lat. from the Gr. The Head of a Ship: For the Antients carv'd and fashioned that Part of their Ships, like the Beak of an Eagle and other Birds, to make them appear more terrible to their Enemies.

Line 752. Stabled; Fr. Sp. Lat. i. e. A Standing-Place for Horses. Here, the Places of wicked Men,

Men, which became Habitations for the *Sea-Monsters* in the Time of the *Flood*.

Line 771. *Foretold* ; Sax. i. e. *Told before-hand*.

☞ OBS. Here is a fine *Caution* against *Fortune-telling* ; for it is impious, dishonourable to God, and destructive to Men ; therefore *Augustus* drove *Fortune-tellers* out of *Rome*.

Line 779. *Watry Desert* ; i. e. The Face of the whole Earth now cover'd with Water, is like a barren *Wilderness*. Here, the unpeopled Earth after the *Deluge*, by a *Fig. of Rhet.*

Line 787. *To whom*. *Michael* continues his supposed *Revelations*, and gives *Adam* a fine *Idea* of the *Universal Flood*.

Line 809. *One Man* ; i. e. *Noah*, or *Noach* ; Heb. i. e. A *Rest*. Names were given Men in those Days, by *Divine Inspiration*. His Name was a *Prophecy* of *Lamech's*, that that Child should give *Rest* and *Comfort* to the *New World*, and reconcile God to Man. *Noe* (whom the *Tatars* call *Nui*, and believe our Account of him and the *Flood*) was born A. M. 1056. and liv'd 950 Years. *Noah* is the *Ogyges*, *Deucalion*, and *Saturn* of the *Heathens*, Gen. 5. 29. So *Methusala*, Heb. i. e. *After Him it is sent* ; for he died but 7, others say 50 Days before the *Flood* was sent upon the Earth. So *Peleg*. Heb. i. e. *He divided* ; because in his Days the *Earth* was divided among the three Sons of *Noah*, Gen. 10. 25, &c. See N. 129. *Noah* is also the Name of a Woman, Numb. 27. 1. from the Gr. But in the Heb. it is *Naghnah*, i. e. *Wandering*.

Line 830. *Horned* ; Sax. Dut. i. e. *Having Horns* ; which are the defensive and offensive Weapons of several *Animals*. Here, the raging, violent Course of the *Flood* ; pushing and rushing, as a *Bull* doth with his *Horns*, hither and thither. The antient *Poets* represented *Rivers* as with
Horns,

Book XI. MILTON's *Paradise Lost*. 477

Horns, to denote the Violence of their Course.

Line 832. Great River, i. e. *The Euphrates*; so call'd frequently in Holy Scripture.

Line 834. Seals; contracted from *Sea-Calves*; *Teut.* The *French* call them *Loup Marins*; the *Spaniards*, *Labos de la Mer*: Because these Creatures have the nearest Resemblance to a *Wolf*, in their Heads: At full Growth they are as big as a *Mastiff*; (q. *Mase-Thief*;) therefore the *Dutch* call them *Sea-Dogs*.

Orcs, Orch, or Orks; *Dut. Ital. Sp. Lat. Gr.* A monstrous Sea-Fish, a Kind of *Whale*, but very round; call'd also a *Whirlpool*. They are great Enemies to the *Whales*.

Sea Mews; *Teut. Dut. Sax. O. E.* Formed from the Sound it makes, *Mew, Mew*. A Sea-Bird; call'd also a *Sea-Cob*.

Line 839. He looked; i. e. *Adam*; who now gets an Account of the *Abatement* of the *Deluge*.

Hull; *Sax. Dut. O. E.* A Sea T. i. e. *Running*; floating, swimming to and fro upon the Floods.

Line 842. Deluge; *Lat.* i. e. *Washing*, or *sweeping away*; an Inundation or Overflowing of the Earth with Water. There have been several *Deluges* in different Countries: This was the first, an universal one, and the most famous in *History*: It was in the 600th Year of *Noah*, *A. M.* 1656. All Nations on this Side of the *Globe*, and the *Americans* too, had some Notion of it, by Tradition from their *Forefathers*, they from *Moses* and the *Prophets*, *Christ* and his *Apostles*. The 2d was that of *Ogyges* King of *Thebes*, which laid all *Attica* under Water, *A. M.* 2185 or 2208, 1020 Years before the 1st *Olympiad*, and in the Days of *Jacob*. The 3d was that of *Deucalion*, about 15 Years before the *Children* of *Israel* departed out of *Egypt*. This Word is explained B. I. N. 68, 69, and 354, but

but in a different Sense. See N. 12. and 827. There was a violent one in *Pekin*, A. D. 1688. Many in *Holland*, &c. *Mtaseas*, *Nicol. Damascenus*, *Manetho*, *Berosus*, *Hecataeus*, *Hellanicus*, *Acusilaus*, *Abydenus*, *Ovid*, *Plutarch*, the *Sy-bils*, and other honest Heathens have spoken of *Noah's Flood*, which are collateral *Proofs* of *Moses's Veracity*; a Rebuke to all our *Deists*.

Line 843. *Wide watry Glass*; i. e. *The Flood of Waters*, in which, as in a *Looking-Glass*, the *Sun* beheld himself; by a *Fig. of Rhet.*

Line 844. *Glaz'd*, for *Glazed*; *Sax.* Did shine bright and reflected on the Waters. OBS. Here the *Poet* assigns the several Means and Reasons of the *Abatement* of the *Flood*.

Line 850. *Mountain*. Whether there were any *Mountains* before the *Flood*, is uncertain; but certainly they were multiply'd thereby. This *Mountain* is called *Ararat* in *Armenia*; *Gen.* 8. 4. Some call it *Lubar*, others *Baris*, some the *Cardyæan*, *Gerdyæan*, *Godockian*, and others the *Carduchian Mountains*. *Josephus* and *Epiphanius* say, the *Ark* was to be seen there in their Time. *Nicolaus Damascenus*, the *Chinese Chronicle*, the *Tatars*, the *Armenians*, many other honest and learned *Heathens*, and *Benjamin* the *Jewish Traveller*, give a concurrent *Testimony* to this *History* of *Moses*.

Line 854. *Raven*. A rapacious and unclean Bird, *Deut.* 14. 14. She was sent out first on the 17th Day of *August*, and on the first Day of the Week; and 40 Days after the Tops of the Mountains appeared, but did not return; because she is a *ravenous* Creature, and settles upon *Carcasses*, or any dirty Grounds, which the *Dove* doth not; and therefore she went away upon Prey, but this returned to the *Ark*: She was sent out of the *Ark* on the 24th of *August*, and the

Book XI. MILTON'S *Paradise Lost*. 479

the first Day of the Week also. *Plutarch* and *Abydenus*, two honest learned *Heathens*, mention the *Dove* and the *Raven*, which our *Deists* will not believe.

Line 859. Pacific ; Fr. Lat. i. e. Making Peace.
A Sign of *Peace* between *God* and *Noah*, *Gen.* 8. 11. Therefore the *Olive* was dedicated to the Goddess *Pallas*, and carried by those that required *Peace* ; which had its *Original* from this.

Line 865. Three Colours ; i. e. The Rainbow, which is adorned, clear and glorious, with three principal bordering *Colours*, viz. *Red*, *yellow* and *blue* : So he calls it the *Triple-colour'd Bow*.

Listed, from *List* ; *Ital. Fr.* The Border of Cloth ; bordered, set out on the *Selvedge* or *Edge* with various and beautiful *Colours*. This *Covenant* was made with *Noah*, and confirmed in the Sign of the *Rainbow*, 1657, after the *Fall* of *Adam*.

Line 869. O thou. Adam rejoyceth at the *Restoration* of lost *Mankind*.

Line 878. But say. Here *Adam* proposes a curious Question about the *Rainbow*.

Line 900. Fire ; Teut. Sax. Dut. from the Gr. Pur, and that from the *Heb. Ur*, i. e. *Light*. The purest of the four *Elements*, that is of the most spiritual Nature, and refineth all Things else. Here, the *General Conflagration* at the last Day, which will purify the Earth, burn up all the cursed Effects of *Sin* ; out of which it will arise new, pure and glorious, as it was before the *Fall*. This is revealed clearly and fully in *Holy Scripture*, was known to all the *Gentiles*, who had it from *Noah* ; therefore we firmly believe it, daily expect it, and may we prepare ourselves for that dreadful Day. Amen.

GEN. OBS. This *Book* is next to the first in the abundant Use of all *Foreign Languages*, both antient and modern ; of *History*, *Geography*, of

the *Terms of Anatomy, Physic, Astronomy, Astrology, Military Discipline, Fortification*, with other *Arts and Sciences*. It contains an *History* of the greatest Affairs of the *Old World*, from the *Creation* to the *Deluge*, for 1656 Years ; by Way of *Vision* or *Revelation* most curiously connected. It gives the *Reader* a brave *Notion* of the *Author's* most sublime *Poetical Fancy*, of the evil and mischievous Effects of *Sin*, fine *Directions* towards *Repentance* ; and many useful *Instructions* in *Morality* and *Natural Philosophy*. In a Word ; it is one of the most learned and most useful *Books* of the whole *Poem*, and exceeds all human *Compositions* beside. But if *Mr. Addison's* Censure of *Milton* is true any where, it is certainly made out here : For *Milton* seems to have been over-fond of his vast *Stock of Learning* in all *Arts and Sciences*, especially in the antient *Geography, Terms of Medicine, Plants, Diseases, &c.* not so well known to other *Masters* and *Writers*.

The End of the Commentary on the Eleventh Book.



B O O K XII.

Line 1. **A**S ; the *Proem* or *Preface* to this *Book* is contained in the first five Lines. It is a little Stop or Breathing in this long, but most pleasant *Narration*, by Way of a *Vision* or *Prediction* of Things as to come.

Bates, or *Baites* ; *Sax. O. E.* This Word signifies properly to take some Refreshment on a Journey, which our *Travellers* commonly do at *Mid-day* ; and because the old *Romans* used to dine at

Book XII. MILTON'S *Paradise Lost*. 481

at Nine o' Clock (which they called *Nona*) we call that Time *Noon* improperly. Here it implies, that as the *Traveller* makes some Intermifion or Stay in his Journey then ; so did the *Arch-Angel* in his supposed Discourse with *Adam* : and then he goes on. By a *Fig. of Rhet.*

Line 5. Transition: Fr. Ital. Sp. Lat. i. e. A Passing from one Thing to another ; going forward in his Narration. Read, With a sweet Transition.

Line 13. Second Source ; i. e. A new Race of Men, the Issue of Noah. OBS. This is the first Subject of this Book.

Line 18. Plenteous, for Plentiful ; Fr. from the Lat. Abundant ; full Harvests ; for Isaac received an hundred Fold of Increase, Gen. 26. 12. Byzacium or Byzacena, a Province of Africa, yielded 150 yearly Increase : Augustus's Procurator sent him from thence 400 Blades of Wheat springing from one Grain : And another sent to Nero 360 : And so in Proportion 400 Bushels of Corn from one. O the Riches that Agriculture affords Men !


Line 24. Paternal. OBS. The first Form of Government among Men was such ; for Adam, &c. were both the Fathers, Kings, and Priests to their Children, for the first 1700 Years of the World at least ; till Nimrod changed it into a Monarchical One.

One ; i. e. Nimrod or Belus ; Noah's Great Grandson, the Father of Ninus, who first usurped over the Patriarchs.

Line 30. Men ; For Nimrod first took up Arms against the wild Beasts, which were then very numerous, powerful and mischievous ; then he made himself the Head of his Companions ; then the King over all the rest, about A. M. 1720.

Line 36. Rebellion. OBS. Nimrod ; Heb. i. e. A Rebel :

A Rebel: For he rebelled against God, in building the Tower of *Babel*; and against *Men*; in usurping *Monarchical Government*, and overturning the *Patriarchal*. He is *Belus* among the *Heathens*, the Founder of the *Assyrian Monarchy*, the first Instance of *Idolatry*; and was the *Bel* or *Baal* (*Heb. i. e. Lord*) of the *Assyrians*, *Babylonians*, and all the World.

Line 41. Plain; *Fr.* from the *Lat.* *A flat Country, a plain Field* or low *Valley*.  *OBS.* *Noah's Ark* rested on a Mountain; there he dwelt, and Mankind abode upon the *Tops of Mountains* for a long Time, for Fear of another *Deluge*. The *Builders of Babel* were the first that durst venture to dwell upon a *Plain*; and that was above 100 Years at least after the *Flood*. *Gen. 11. 2.*

Gurge; *Lat. i. e. Turning round. A Whirlpool.* Here, some Pit, Pits and deep Holes in the Earth, full of *Sulphur* and *Bitumen*: Many such were in the Vally of *Siddim*, into which the discomfited *Armies* of the Kings of *Sodom*, *Gomorrha*, &c. did fall and were suffocated, *Gen. 10. 14.* This is also confirmed by *Heathen Historians*.

Line 54. Native Language. This was no other than the *Hebrew*, the *natural Speech* of Mankind from the *Creation* for 1757 Years; seeing all *Languages* derive many Words from that, but it from none of them, as is evident in this *Commentary*; the *Names* of *Men* and *Things* plainly confirm it, and the *Learned* agree in it. After the *Confusion* of *Tongues* it remained in *Heber's Family*, and so descended to the *Jews*, among whom it continued pure to the *Babylonish Captivity*; in all about 3400 Years, and probably it will be the *Universal Language* hereafter.

Line 56. Gabble; *Fr. Dut. O. E. q. Babble*; from *Babel*, where the *Confusion* of *Languages* began; various, unknown Speech, strange Language.

Line

Book XII. MILTON's *Paradise Lost*. 483

Line 72. Human. See B. I. N. 359. ☞ OBS.

Here, a *Transposition* of Words, and some left out. Read them thus, *God left Human Race free from Human Dominion and Usurpation over others: But this Tyrant and Usurper stops not his ambitious Usurpation upon Man only; he also intended his new Tower of Babel to be a Siege against the God of Heaven: This Title God hath reserv'd or kept to himself only.*


Line 78. Famish; Fr. from the Lat. To starve by *Famine* and *Hunger*. Here, to die for Want of *Breath*; for that *Tower* was intended to be very high, far above the *Clouds*; where the *Air* is so fine and pure, that Men cannot breathe well, as some *Travellers* have found upon the *Tops* of very high *Mountains*.

Line 87. Upstart; Sax. O. E. i. e. Starting or rising up suddenly. One of a mean Original, who grows rich and great of a sudden. Here, the new, unknown and sudden *Passions* of degenerated Men.

Line 101. Irreverent; Cham or Ham, the youngest Son of Noah, who was cursed for his Disrespect and Contempt of his Father, Gen. 9. 24. 25. And this *Curse* has lain heavy upon his *Posterity* to this Day: For the *Old Carthaginians, Grecians, Romans, and all the Nations of Europe, made Slaves of the Africans*: Let all Children take Care of *Disobedience* to their Parents. Now he comes to the 11th Subject of this *Visionary Revelation*. ☞ OBS. Here several *Beauties of Rhetoric*.

Line 111. Peculiar; Lat. Particular, singular, i. e. The single Nation of the *Jews*; while all the rest shall shrink into gross *Ignorance, Idolatry, Vice and Barbarity*.

Line 113. One faithful Man; i. e. Abraham, by a Fig. of Rhet. God called him from among


the *Idolatrous Chaldeans*, about *A. M.* 2083. So soon was that abominable *Sin* advanced in the World, *Josb.* 24. 2. 14. 15.  *OBS.* *Abraham* is the 12th grand Subject of this *Narration*.

Line 116. *Stupid*; *Fr. Ital. Sp.* from the *Lat.* Blockish, dull, senseless; *stupid* indeed is the Man, who falls down before a *Beast* or an *Image*, which he hath fed or made; and says, *Deliver me, for thou art my God*: Whereas the Feeders of the one, or the Carver of the other, has a better Title to the *Adoration*. See *Is.* 44. 9. 21.

Line 117. *Patriarch*; i. e. *Noah*, by a *Fig.* of *Rhet.* For he liv'd 350 Years after the *Flood*, until the Days of *Abraham*, and preached powerfully against that shameful and stupid *Sin* of *Idolatry*. See *1 Pet.* 3. 19. 20.

Seed; *Sax. Dut. Dan. Teut. Gotb.* from the *Heb.*

That Matter, which in all Plants, Fruits, Animals, is disposed by *Nature* for the *Propagation* of their Kinds. Here, the *Messias*, *Jesus Christ*, who was the Seed or Posterity of *Abraham*, and King *David*, according to the antient *Prophecies*, *Gen.* xii. 3. xviii. 18. *Mat.* i. *Gal.* 3. 8. And was a common *Blessing* to all Mankind.

Line 130. *Uz*; *Heb.* i. e. *Light*; because the *Chaldeans* worshipped the *Sun* or *Fire*. A City of *Chaldæa*, where *Abraham* was born, about 624 Miles from *Jerusalem* Eastward; now *Orchæ* and *Horrea*.  *OBS.* This was the first Sort of *Idolatry*, called *Sebaism*, *Gr.* from the *Heb.* i. e. *Worshipping the Hosts of Heaven*. For *Dæmonolatria*, (*Gr.* i. e. *Worshipping Dæmons, Heroes, Beasts, Images, &c.*) came in long afterwards, as Men degenerated. Some take *Uz* to be the Name of a City, and others of a Country; for *St. Stephen* calls it the *Land of the Chaldæans*, *Acts* 7. 4. Others say, it was a *Fire*, into which they threw *Abraham*; because he would not acknowledge

Book XII. MILTON's *Paradise Lost*. 485

knowledge the *Sun* or *Fire* to be a *God*: But *God* delivered him miraculously, and commanded him to forsake his Idolatrous Country, and to go into *Canaan*. See *Gen.* 11. 31.

Chaldæa; *Gr.* from the *Heb.* i. e. *Like Dæmons, Destroyers, Robbers*: In *Sacred Scripture* it is called *Chased*, and the People *Chasdin*, from *Kesed* the Son of *Nahor*, which the *Greeks* turned into *Chaldea*, *Gen.* 22. 22. Also *Shinar*, *Heb.* i. e. *Scattered*: because the *Builders* of that *Tower* were scattered over the whole *Earth*, *Gen.* 10. 10. 11. 28. And now *Chaldar* and *Curdistan*: *Chaldæa* is a large Country in *Asia* bordering upon *Assyria*, *Mesopotamia*, between the *Euphrates* and *Tygris*, whereof *Babylon* was the *Metropolis*, for many Ages: therefore that Country was called *Babylonia*. *Ford*; *Sax. O. E.* Any shallow Place in a River, i. e. Passing over the *Euphrates* to *Haran*, which was 60 Miles from it to the East.

Line 131. *Haran*, or *Charran*; *Heb.* i. e. *Anger* or *Wrath*; from *Haran* the Father of *Lot*. It is a Country and chief City of *Mesopotamia*, upon a River of the same Name, and not far from *Uz*, 440 Miles from *Jerusalem* North-Eastward. There *Abraham* lived some Years; the *Turks* pay a great Veneration to it, on that Account; and now call it *Heren* or *Charran*, *Acts* 7. 4. There the great *Craffus* the *Roman* General and Consul, with his Army of 3000 Men, was overthrown by the *Parthians*, who took it; Afterwards the *Persians* took it, now the *Turks* possess it. It is eleven Day's Journey or 232 Miles Westward from *Nineveh*, now well inhabited, has a good Trade, and is also called *Ophra*. There is a Well of very clear Water, at which *Rebecca* gave Drink to *Eleazar*, *Abraham's* Servant, *Gen.* 24. 19. They call it *Abraham's Well*. See *Auran.* B. IV. N. 211. But *Mesopotamia* is

now rendered very desart and ruinous by the *Turks*, great Enemies to *Agriculture* and *Industry*.

Line 135. *Canaan*; *Heb.* i. e. A *Merchant*, from *Canaan* the Son of *Ham*, by whom it was first peopled, *Gen.* 11. 18. because it lies along the *Mediterranean Sea*, and gave the *Inhabitants* an Opportunity of *Trade*, *Merchandise*, and *Navigation*, over the whole Earth; such were the old *Phœnicians*, *Tyrians*, *Sidonians*, *Carthaginians*, &c. See B. I. N. 80. Read, *Now Abraham comes to Canaan*.

Sichem; *Heb.* i. e. A *Shoulder* or *Back*: because it standeth out like one, or from *Sichem* the Father of *Hamor* or *Emmor*, *Gen.* 34. 2. *Aëts* 7. 16. Also *Sychar*: *Heb.* i. e. *Hired* or *Wages*, *John* 4. 5. And afterwards *Scythopolis*. See *Judith* 3. 14. *Gr.* i. e. The *City* of the *Scythians* or *Tatars*: because some of them settled there. An antient City of *Samaria* in *Palestine*, between Mount *Garizim* and Mount *Ebal*, belonging to *Samaria*, 36 Miles from *Jerusalem* Northward. There *Joseph* was buried, *Josh.* 24. 32. *Abimelech* razed it, *Judg.* 9. 45. But *Jeroboam* rebuilt it, 1 *Kings* 12. Now it is called *Naplosa*, *Gr.* i. e. The *New Town*: but it is in a very low Condition at this Time. Here *Justin Martyr*, an antient Father of the Church was born, about A.D. 103.

Line 137. *Moreh*; *Heb.* i. e. The *Lordship* of the *Lord*: or from *Moreh* one of the *Old Amorites*, who possessed it, *Gen.* 13. 18. 14. 13. A Piece of Ground near *Sichem*, where *Abraham* first settled in *Canaan*, which *Jacob* bought of *Hamor* for 100 Pieces of Money; and gave to *Joseph*, *Gen.* 33. 19. 48. 22. *John* 4. 5.

Line 139. *Hamath*, *Hemath* or *Chamath*, *Heb.* i. e. *Heat* or *Anger*: from *Hamath* the Son of *Canaan*, who built it. A City in the North of *Canaan* belonging to *Syria*, between two Hills, near the River

Book XII. MILTON's *Paradise Lost*. 487

River *Orontes*, at the Foot of *Anti-Libanus*, 280 Miles from *Jerusalem*; the utmost Bounds of the *Holy Land* on the North, and one of the grand Passes of it, called also *Zin*, Numb. 34. 8. *Josh.* 13. 5. Now the *Turks* call it *Hems*. There is a great *Hamath* and a little *Hamath*, Amos 6. 2. Some take it to be the antient *Apamæa*; others on better Grounds, for *Epiphania* or *Antiochia*. In the *Targum* it is called *Antiochia*, from *Antiochus* King of Syria. *Toi* was King of it in the Reign of King *David*, 2 *Sam.* 8. 9. In the 13th Century it had *Princes* of its own, which were of the Race of *Ayub* or *Job*, from whom descended *Saladin* a *Sultan* of the *Turks*, who conquered *Palestine*, *Egypt*, *Syria*, &c. *A.D.* 1180. *Hamath* was a City of great Trade, but is now very much decayed.

Desert South; i. e. *Arabia Desarta*; so called from the many *Desarts* or barren Places in it. This is the other Limit of the *Holy Land* on the South.

Line 140. *Unnam'd*; *Lat. Milt.* i. e. *Not named*; without a *Name*; *Nameless*: for all the *Places* here, and those mentioned in that vast Cluster of *Geography*. B. XI. from *Line* 388.—412. were *nameless* in the Days of *Adam*. Our *Poet* useth a *Fig. of Rhet.* whereby the best of *Poets* antedate a Thing. *Lavinaque Littora Venit.* Virgil.

Line 141. *Hermon*, or *Chermon*; *Heb.* i. e. *Snow*. An high and fertile Mountain in the North of *Canaan*, near Mount *Lebanon*, beyond *Jordan* to the North-East, 122 Miles from *Jerusalem*; and frequently covered with *Snow*; because it is very high. It is called *Shirjon*, by the *Sidonians*, *Psal.* 29. 6. *Sheniz*, by the *Amorites*, *Deut.* 3. 9. Also *Sion* (not *Tzion* at *Jerusalem*) *Deut.* 4. 48. And also *Baal-Hermon*, *Heb.* i. e. *Hermon the Great*; to distinguish it from a *Lesser* of that Name, near Mount *Gilboa* and Mount *Tabor*,
in

488 A COMMENTARY on Book XII.

in the *Tribe of Manasses*, 44 Miles from *Jerusalem* towards the North. See *Psal.* 89. 12. At the Foot of it stood the City *Nain*, *Heb.* i. e. *Pleasant*: because it stood most pleasantly on the Banks of the River *Gibson*, where our *Blessed Redeemer* raised the *Widow's Son* to Life, *Luk.* 7. 11. Upon this Mountain grew many goodly *Trees*; *Wild Beasts* also abounded upon it, *Ezek.* 27. 5. *Western Sea*, i. e. The *Mediterranean Sea*; because it lieth on the *West Side* of *Canaan*.

Line 144. *Carmel*; *Heb.* i. e. A *Vineyard*: because there are many *Vineyards* upon it. Another very high Mountain in the *Holy Land*, upon the *Mediterranean Sea* to the South of *Ptolemais*, 50 Miles North-West from *Jerusalem*, in the *Tribe of Issachar*. Here the Prophet *Elijah* began his glorious *Reformation of Religion* with many Miracles, in the Presence of *Abab*, a very idolatrous and impious King of *Israel*, 1 *Kings* 18. Here, *Samuel*, *Elijah*, *Elisha* and other *Prophets*, and also *Pythagoras* the *Heathen Philosopher* long afterwards, resorted; for the Sake of *Devotion*, *Contemplation* and *Retirement*. The antient River *Kyson* cuts its Way close by the West Side of it thro' the Plains of *Esdraelon* into the Sea, at a Place called *Caypha*; Upon this Mountain is a *Convent* of *Bare-footed Friars*, called *Carmelites*, a little *Mosque*, with several *Gardens* and *Vineyards*. *Double-Jointed*, i. e. *Jordan*, by a *Fig. of Rhet.* because it springs from two *Fountains*, called *Jor* and *Dan*. And it is the Boundary of *Canaan* on the East Side. See B. III. N. 535.

Line 145. *His Sons*, i. e. *Esau* and his Posterity, the Sons of *Abraham*. See *Gen.* 32. 3. *Deut.* 2.

Line 146. *Seir*, *Senir* or *Saner*; *Heb.* i. e. *Rough*. A long and large Ridge of Mountains with many Tracts of fertile Lands, which made the Kingdom of the *Edamites*, on the South Side of the
Dead

Book XII. MILTON'S *Paradise Lost*. 489

Dead Sea and *Canaan*, about 46 Miles from *Jerusalem*. It is a rocky Country ; therefore it is called *Trachonites*. *Syr. Chald.* i. e. *Rocky, rough ; Iturea, Heb. i. e. Mountainous*, from *Jetur*, a Son of *Ismael*. *Petræa. Syr. i. e. Rocky ; and Idumæa. Heb. i. e. Red*, from *Esau* or *Edom* : because he and his Sons did settle in it : But it was called *Seir* long before that, *Gen. 14. 6.*

Line 149. Great Deliverer, i. e. The Messias, Jesus Christ, by a *Fig. of Rhet.* *Gen. 3. 15.*

Line 152. Abraham ; His first Name was Abram, Heb. i. e. An excellent or mighty Father ; but when God renewed his Covenant, he changed that into Abraham, i. e. An excellent or mighty Father of many People, Gen. 17. 5. Abraham was the Founder of the Jewish Nation and Church, esteemed a mighty Prince among the Canaanites, a great Prophet at Pharaoh's Court. The Kings of Egypt, Palestine, &c. courted his Friendship, made Leagues with him, and paid him Homage. Nicol. Damascenus, Justin, &c. say, that he was King of Damascus, his Name was had in Veneration among both Jews, Gentiles, Muhammedans and Christians, in all Ages ; They made religious Pilgrimages to his Oak at Mamre, till Constantine the Great ordered it to be destroyed : and which is more, he was called the Father of the Faithful, and the Friend of God : A Title of Honour never bestowed on any Man before. He carried the Knowledge of Astronomy, Arithmetic and other Sciences from Chaldea into Egypt, as Josephus relates ; But Geometry was first found out in Egypt, from the overflowing of the Nile. He was born A. M. 1948, lived 175 Years. Berosus and other learned Heathens mention him and his Actions with Veneration, and copy them from Moses, which are so many collateral Proofs of his Veracity. See N. 113. Read, Due Time shall call him
the

the faithful Abraham.

Line 153. Son, i. e. Isaac, by a Fig. of Rhet.

And he was also a great and wealthy *Prince's Grand-Child*; *Sax. Fr. Lat. i. e. A Child of one's Child, i. e. Jacob, the Son of Isaac, Grandson of Abraham the Patriarch, and Founder of the 12 Tribes of Israel. He is now the 13th Subject of this Revelation.*

Line 155. Increas'd, for Increased; Lat. Grown up to many, multiplied, enlarged. OBS. The Children of Jacob increased wonderfully; for of 70 Souls which went with him into Egypt, in the Space of 215 Years they increased to 600,000 armed Men, besides Women, Children and old Men unfit for War. At the first numbering of them in the first Year after they went out of Egypt, they were 603,550, Exod. 30. 11. 12. 38. 25. 26. In the second Year their Number was the same, altho' the Tribe of Levi was not included, Numb. 1. 46, 47. In David's Time Jacob mustered a Thousand Thousand and an Hundred Thousand Men of Israel; and four Hundred Thousand Threescore and ten Thousand Men of Judah, that were Soldiers, 1 Chron. 21. 5. And Josephus reckons three Millions of Men at Jerusalem, assembled at the Passover. Thus God fulfilled his Promise, Gen. 22. 17.

Younger; Sax. Dut. Teut. from the Lat. More young, not so old as another. Here, Joseph the last Son of Jacob but one, by a Fig. of Rhet.

Line 162. Second; i. e. This Joseph became next to Pharaoh in Dignity; according to Gen. 41. 40.

Line 165. Sequent; Lat. Milt. i. e. Coming after one, following. Here, a King of Egypt, who succeeded to the Throne of that Kingdom, some Years after the Death of Joseph.

Line 168. Infant; Fr. from the Lat. i. e. Not speaking; a young Child. Here, the young Male

Male Children of the *Israelites*, who were cruelly drowned in the *Nile*. A *diabolical* Policy.

Line 170. Moses, Mosheh and Moyses, Heb. i. e. Drawn out of the Water. See Exod. 2. 10. Josephus makes it an Egyptian Word from Moy, i. e. The Water: But we know not what Name his Parents gave him at his Circumcision; unless we give into the Fables of the Jews; who say it was Joachim, Jechotiel, Chabar, &c. Vid. Huet. Dem. Evang. p. 120. Moses was the youngest Son of Amram and Jockebed, of the Tribe of Levi, born in Egypt, A. M. 2373. The grand Prophet and Lawgiver of the Jews, highly favoured of God, and celebrated by the wisest and best of the antient Heathens, as being the first and greatest Philosopher, Poet and Lawgiver in the World; for he was 500 Years before Homer, 800 before Thales, 900 before Pythagoras, 1100 before Socrates, Plato, and Aristotle: And from him they extracted all the best Parts of their Philosophy, Policy, History, Religion and Laws. These are infallible Testimonies of the Reality, Excellency and Truth of him and his Writings, which our modern Deists obstinately reject; to their Shame be it spoken. He died on Mount Nebo in the Land of Moab, at 120 Years of Age, upon the 7th Day of the Month, on which he was born; and was buried by the Holy Angels, A. M. 2493. God concealed his Sepulchre, lest the Israelites might go thither to worship so great and glorious a Prophet; as the blind Pilgrims visit the Tombs of Jesus Christ and Muhammed. See B. I. N. 339.

Line 171. Inthralment; Sax. O. E. Slavery, Bondage. Moses is the 14th Subject of it.

Line 176. Unshed; Sax. Milt. i. e. Not shed, spilt or poured out, i. e. Blood not of any slain Creature; but turned miraculously into Blood by Moses, as our Blessed Saviour converted Water

into *Wine*. John 2. 7, 8, 9. ☞ Obs. This was the first of the X Plagues of *Egypt*; and it was done, to revenge and retaliate the *Blood* of all those poor *Infants* of the *Jews*, that were drowned in the *River Nile*, by the Order of *Pharaoh*. ☞ Obs. Here, the *Poet*, to *Line* 190. gives a fine but short Sketch of the X Plagues of *Egypt*, at that Time done by *Moses*; as they are described at large in the 7, 8, 9, 10 and 12th Chapters of the *Book of Exodus*; and they are taken Notice of by the learned *Heathens*, from that Account, which is a Confirmation of it. The *Rabbies* very briefly comprehended them in three *artificial* or made *Words*, which begin with the X Initial *Letters* thus,

*Blood, Frogs and Lice, next Flies do swarm,
Murrain, that beasts annoy'd;
Boils, Hail and Locusts, Darkness thick,
And First-born all destroy'd.*

Line 179. *Murrain*; Gr. i. e. To pine or waste away; or Lat. i. e. To die. A Rot, a wasting Disease, a Plague among Cattle. Read *Pharaoh's and the Egyptians Cattle must all die of Rot and Murrain*.


Line 190. *Wounds*; Sax. Dut. Teut. An Anat. T. Cuts or Bruises of the Body. Here the Ten Plagues of *Egypt*, by a *Fig. of Rhet*.

Line 191. *River Dragon*, i. e. *Pharaoh*, King of *Egypt*. It is an *Allusion* to the *Crocodile*, which lives in the *River Nile*, and to *Ezek. 29. 3.* by a *Fig. of Rhet*. *Manetho* calls him *Themosis*; and *Eusebus*, *Cenchres* or *Cencres*, who, like that voracious Beast, devoured the *Children of Israel* at that Time. But by the *divine Plagues* and *Punishments* he was forced to acknowledge the *Power* and *Justice* of *God*, and to let the *oppressed* go, when it was too late.

Line

Book XII. MILTON's *Paradise Lost*. 493

Line 197. Crystal Walls; i. e. The Waters of the *Red Sea*, which rose up on each Side of the *Israelites*, as they marched in it; clear and transparent *Walls*, by a *Fig. of Rhet.*


Shore; *Sax. Dut. A Geogr. T.* A Coast upon the Sea-Side.  *Obs.* This *Shore* was on the *Egyptian Ground*. The People did not go directly cross the *Red Sea* from *Shore* to *Shore*, according to the vulgar Opinion; but took a *circular Compass* in that *Sea*, and came out on the same Side. The *Sea* there is about seven Leagues over. The *Israelites* went out of the *Wilderness* of *Etham* in *Egypt*, and came out of it upon the very same Side; they travelled three Days in the same *Wilderness*: Then they marched Northward to the *Isthmus* of *Sues*, a Tract of *Dry Land*, between the *Red Sea* and the *Mediterranean Sea*, which is 18 Leagues broad; and there they travelled out of *Egypt*, as others do, into the *Wilderness* of *Arabia*; where they abode 40 Years. See *Exod. 13. 20. 14. 2. Numb. 33. 8. Herodotus, Dionysius, Alexandrinus, Festus, Avenius, Diodorus, Siculus, Atrapanus* and other honest *Heathens* mention this *miraculous Passage*, which they had by *Tradition* and the *History* of it, in the *Books* of *Moses* and the *Prophets*. Indeed such an astonishing *Work* must have been heard all the *World* over, and remembered by many. See *Josh 2. 9, 10, 11. 4. 21. Judith 5. 12, 13. Josephus* shamefully misrepresents it, and *Toland* with other *Infidels* of the Age, make a wicked Handle of his wilful *Blunder* and *Error*, to decry the *sacred Oracles of Truth*.

Line 200. Saint; *Fr.* from the *Lat.* Any holy, godly Person, whether Man or Woman. Here, *Moses*.

Line 201. Angel; Here, the *Messias*, called the *Angel of the Covenant*, who presided over his *Church*, especially in the *Wilderness*, and always

attended it, as well before the *Incaruation*, as since. See *Exod.* 14. 19. *1 Cor.* 10. 3. 9.

Line 206. Approach; *Fr.* from the *Lat.* *q. ad proximum*, i. e. A Drawing near to one; Here, *Pharaoh's March* after the *Israelites*. Read; *But Darknefs between the two Hosts kept off his Approach.*

Line 207. Watch; *Sax. Teut. Dut. O. E.* from the *Heb. Phakach*, i. e. *to open the Eyes*; a *Milit. T.* A Guard, Persons appointed to keep awake, to sit up all Night, to prevent any sudden Surprises or Attempts, of an Enemy in a Camp; Fire or other Mischiefs in the Night-Time, in a City.  *Obs.* The antient *Jews* divided the *Night* into four *Watches* or greater *Hours*; and each of these into three lesser *Hours*. The first of them they called the *Beginning of the Watches*, *Lament.* 2. 19. It began after the Setting of the *Sun*. The Second, the *middle Watch*, *Judg.* 7. 19. From thence to *Midnight*. 3. At *Midnight* to three o'Clock. The 4th they called the *Morning Watch*, from the 3d to the 6th Hour in the Morning. *Exod.* 14. 24. This is meant here. They are otherwise called the *Evening*, the *Midnight*, the *Cock-crowing* and the *Morning*. *Mark* 13, 35.

Line 210. Craze; *Fr. O. E.* from the *Gr.* i. e. To *break* or *make infirm*; to bruise or crush in Pieces; God took off the *Wheels* of the *Egyptian Chariots*, i. e. He made them weak and unfit for any Use; he disabled them so, that Men could not drive them, as fast as usually. *Exod.* 14. 25.

Line 214. War; Here, the whole *warlike Host* of *Pharaoh*, by a *Fig. of Rhet.* *Josephus* says, that *Pharaoh* had 50,000 Horsemen, 200,000 Foot, and 600 Chariots, with Captains over every one of them. *Exod.* 14. 7. This was a vast Army to be raised in so short a Time, and in that early Age of the World.

Line

Book XII. MILTON's *Paradise Lost*. 495

Line 218. Inexpert, for Unexperienced; Lat. i. e. Not experienced or tried; having no Experience or Skill in the Art of War, undisciplined. For they had been put to hard Labour and Slavery all the Time they had been in Egypt, which was 215 Years; and all the Time long before.

Line 225. Senate; Fr. Ital. Sp. Lat. A Council of old Men. The Lacedemonians called them Gerontes; Gr. i. e. Old Men or Senators; they were always chosen for this Office, because of their greater Experience and Prudence. We find them mentioned in the early Days of Job. Such only were elected in the Areopagus or Grand Council of Athens, Sparta, Rome, and all other polite Nations. The Jewish Council was first instituted by the Advice of Jethro, Moses's Father-in-Law. Exod. 18. 25, 26. And afterwards erected into the Number of 72 Elders, i. e. 6 Men out of every Tribe, by Divine Institution; and Moses was the Prince or Head of them. Numb. 11. 16. It was called Beth-dan, i. e. The House of Judgment, and Sanhedrim or Sanhedrin, contracted from the Gr. Synedrion, i. e. A Synod or Assembly.

Line 227. Grey, or Gray; Sax. Dut. O. E. A Sort of an Ash-Colour. Here, the Hoary Head of M. Sinai; because it was scorch'd and dry, thro' the excessive Heat of the Sun.

Line 230. Laws; Sax. Dut. Fr. from the Lat. i. e. Binding or obliging; Rules and Directions prescribed by God, for better regulating the Thoughts, Words and Actions of Men. These Laws were, I. Moral, which are the eternal Dictates of right Reason, arising from the Nature of Things; and oblige all Mankind. II. Ceremonial, or such as concerned the Worship, Sacrifices and Sacraments of that Infant Church, which predicted the Coming of the Messiah; and then ceased; for in him they began, and with

him they ended. *Gal. 3. 24.* III. And *Political*, which obliged the *Jews* only, as a distinct *Nation*. They ceased at the *Destruction of Jerusalem* and the whole *Jewish Oeconomy*, under the *Romans*. See *Deut. 6. 1.*

Line 232. Types; i. e. *Figures or Images of Things*. *Types* were dark, sensible *Signs*, *Representations* and real *Prophecies* of the *Messias*, that was to come; as *Noah's Ark*, *Isaac's Ram*, the *Paschal Lamb*, the *Brazen Serpent*, daily *Sacrifices*, and every Thing used in the *Levitical Service*. By these rude *Elements* God trained up his *Church* for 4000 Years; but when the *Messias* appeared, they became useless, and even sinful in their Use. See *B. I. N. 405.* *Types* and *Shadows* denote the same Thing, by a *Fig. of Rhet.*

Line 237. Report; *Fr. from the Lat. i. e. To carry back*; to tell or relate. Here, to inform the *Jews* of the *Will of God*, out of his own Mouth. Read *Report his Will to them, and cease his Terror.*

Line 248. Tabernacle; See *B. 5. N. 654.* Here, a wooden *Chapel*, erected for the *publick Worship* of God, and by his special Direction, among the *Jews*. *Exod. 25, 26, 27 Chapters.* It was the first *Form* of a *Church* among Men, but a moving and unfixed one; as *Solomon's Temple* was the first settled one; a *Type* of *Christ* and of his *Church*. In it the *Ark of the Covenant*, the *Pot of Manna*, *Aaron's blossoming Rod*, &c. were preserved, as lasting *Records* of God's wonderful *Acts* among his People.

Line 249. The holy One, for *God Almighty*, by a *Fig. of Rhet.*

Line 250. Prescript; *Fr. from the Lat. i. e. A Writing before*; any Ordinance, Order, Direction or Appointment. Here, God's own Appointment and Commandment.

Fram'd, for *framed*; *Sax. Formed*, contrived, built. See *Exod. 25. 10,* *Line*

Book XII. MILTON's *Paradise Lost*. 497

Line 252. Ark; Fr. Ital. Sp. &c. from the Lat.

Here, a little *Chest*, made of *Shittim Wood*; three Foot long, a Foot and an half broad, and as much in Height, overlaid with Gold; to keep the *Ten Commandments* in. Therefore it was called the *Ark of the Covenant*. See *Exod.* 25. 10. The *Heathens* imitated it in their *Religious Rites*. See B. XI. N. 729.

Testimony; Fr. Ital. Sp. Lat. i. e. An Evidence or Witness; a Proof or Confirmation. Here, the *Law* or the *Ten Commandments*, which were a *Testimony of God's Covenant* with his People; which were kept in the *Ark*, to *testify* against them, if they kept it or not. See *Exod.* 25. 16. 22. 31. 18.

Line 259. Journey; Fr. i. e. A Day's Work, to travel by Land. Here, when the *Israelites* marched thro' the *Wilderness of Arabia*, by a *Fig. of Rhet.*

Line 264. Adjourn; Fr. i. e. To a Day, to put off to another Day, to delay; i. e. the Sun put off his Course; stood still for a whole Day, at the Prayer of Joshua, Chap. 10. 12. by a Fig. of Rhet.

Line 265. Gibeon; Heb. i. e. An Hill; because it stood on an Eminence. The chief City of the *Gibeonites*, two Leagues North-West from *Jerusalem*. *Josh.* 10. 2. After the *Conquest*, it was given to the *Priests*. See B. I. N. 504.

Line 266. Ajalon, or Helion; Heb. i. e. An Oak, an Hind or Strength; because it was a strong City. It belonged to the *Philistines*, in the *Tribe of Dan*, four Miles from *Jerusalem* to the South East. Near it this *Miracle* was wrought by *Joshua*. It was given to the *Levites*. See *Joshua* 10. 12.

Line 267. Israel, for Israelites; Hebrews that were Descendants from Israel or Jacob, by a Fig. of Rhet. See B. I. N. 413.

position of the Words here. Read thus, You shall so name the Son of Isaac, who shall be the third Patriarch from Abraham, also Israel; and his Posterity, Israelites; for he was first called Jacob, and they shall conquer and possess the Land of Canaan.

Line 268. Isaac; Heb. i. e. Laughter: because his Father and Mother laughed at the Strangeness of the Promise of a Son, when his Father was 100, and she was 90 Years of Age, Gen. 18. 12. 15. He was the only Son of Abraham by Sarah, and Heir of the Divine Promise. A Heathen Author says, that Abraham had one Son by his lawful Wife, whom he called Gelos, Gr. i. e. A Laughter; that God commanded him to offer him in a Burnt-Offering, but an Angel rescued him, and he offered a Ram in his Stead, &c. Isaac was born A. M. 2048. died A. M. 2228. being 180 Years old. The History of the intended Sacrifice of him was well known to the Heathens.

☞ *Obs. Seven Men were predicted and called by their Names, before they were born, viz. Ishmael, Isaac, Samson, Josiah, Cyrus, John the Baptist and Jesus Christ. To these St. Jerom adds Solomon, from 1 Chron. 22. 8. 9. and some of them many Ages before-hand. There is not one Instance of this Nature in all the Heathen History, which is an undeniable Proof of the Divine Original of the Holy Scriptures: seeing God only could foretell these Things long before they came to pass.*

☞ *Obs. Abraham laughed first, but that was in a Transport of Joy and Thankfulness, upon his hearing the good News of a Son, which he prayed for: and therefore he was not blamed. But Sarah, thro' Infidelity; thinking it was impossible for her to conceive at her Age: Therefore she was rebuked by the Angel. And as she was the first of human Kind,*
that

Book XII. MILTON's *Paradise Lost*. 499

that ever told God a Lye to his Face ; so she was guilty of a double Crime. But from both, the Son was called *Isaac*, i. e. *Laughter*.

Line 287. Evince ; *Lat. To Convince* ; to make one sensible, to prove and make clearly appear.

Line 291. Expiations ; *Fr. from the Lat. i. e. Attonements, Satisfaction* for Sin. He means the *Types and Shadows of Pardon*, under the *Law of Moses*. Read, *Shadowy and weak Expiations*.

Line 296. Justification ; *Fr. Ital. Span. Lat. i. e. A making one Just* ; A clearing, pardoning, and absolving *Sinners* before God, by the *Imputation of Christ's Righteousness* ; acquitting the *Guilty* from *Punishment*, and esteeming them *just and righteous*, as if they had never been guilty.

Line 297. Ceremonies ; *Fr. Ital. Span. Lat. i. e. Holy* ; holy Rites and Customs of the *Levitical Law*, which could not take away *Sin* ; but as the Performers of them, had an Eye to the *Messias or Christ*.

Line 310. Joshua, or Jehoshua ; *Heb. i. e. A Saviour of the Lord*. He was first called *Hoshea* and *Jesus* ; but all from the same *Hebrew Root*. The Son of *Nun* and Successor of *Moses*, and grand General of *Israel*. He vanquished the *Canaanites*, and distributed their Land among the *12 Tribes*. He was born in *Egypt*, A. M. 2404. 92 Years after the Death of *Joseph* ; was their General about 18 Years, conquered 31 Kings, put the *Israelites* in peaceable Possession, in six Years Time ; and died, aged 110 Years. The *Phœnicians* called him *Hercules*, i. e. *The Glory of Hero's* ; because of his many wonderful *Victories* over them. The *Greeks* translate this Name, *Jesus*, for Softness of the Pronunciation, *Acts 7.45*.

Line 316. Long Time ; The *Jews*, from the first Entrance into *Canaan* under *Joshua* to the *Babylonish Captivity*, lived in *Canaan*, about 855 Years.

After

500 A COMMENTARY on Book XII.

After the *Restoration* to the *Destruction* of their Temple, City and Nation by the *Romans*, in the 2d Year of *Vespasian* and 73d of *Jesus Christ*; about 639 Years more: in all 1494 Years. But their total and final Expulsion out of that *Land* was not till 60 Years after that. But the *Kingdom* of *Israel*, from its Separation from *Judah*, to the End of it by *Salmaneser*, lasted but 250 Years.


Line 320. Judges; Lat. The *Hebrews* call them *Sopbehim*; from whence the *Carthaginians*, *Athenians* and others called their *Civil Magistrates*, *Suffetes*. Those *Judges* were Men of extraordinary Piety, Virtue and Valour, raised up immediately by *God* upon extraordinary Occasions, for the Deliverance and Defence of his People. They were 22 in Number, (but others reckon only 12. beginning with *Othniel*, *Judg.* 3. 9.) and continued from *Moses* to *Saul* their first King, about the Space of 426 Years. After them there were 22 Kings in *Judah*, in the Space of 500 Years, to the *Babylonish Captivity*.

Line 321. Second, i. e. King David; The 2d King of Israel. See N. 326. Read, *Renowned both for his Piety and mighty Actions.*

Line 322. Puissant; Fr. from the *Lat.* Powerful, valiant, brave, heroic.

Line 326. David; Heb. i. e. Beloved: because he was pious, upright and *beloved of God*. He was the Son of *Jesse* of *Bethlehem*, a Shepherd; the 2d King of *Israel*, anointed King, about 15 Years of Age, *A. M.* 2881. And after many *Troubles*, came to the Throne, being 30 Years old, he reigned 40 Years and 6 Months. He died in the 70th Year of his Age; and was buried most magnificently by King *Solomon*. *Hircanus* the *High-Priest* found 3000 Talents in his *Sepulchre*, 300 Years afterwards, and *Herod* found a vast
Treasure

Book XII. MILTON's *Paradise Lost*. 501

Treasure in it, many Ages after that.  Obs. Three Thousand Talents were worth 5073 *l.* 15 *s.* 7 *d.* But his vast Treasure amounted to 547,500,000 *l.* Sterling; and in Silver, to above 342,000,000 *l.* See 1 *Chron.* 22. 14. David was a Type of *Jesus Christ*, and his Father.

Line 327. Son, i. e. The *Messias*, our Lord *Jesus Christ*, who was of the Family of David, according to many divine Predictions.

Line 330. Last; i. e. The *Messias* shall destroy all the Four Grand Monarchies of the World, and erect an everlasting Kingdom; according to *Dan.* 11. 44, 45, &c.

Line 332. Son, i. e. *Solomon*; King David's Son and Successor. See B. I. N. 401.

Line 336. Scrawl, or Scroll, from Roll: A Book, History or Account: because before the Invention of Printing and Binding of Books, Men wrote upon large Rolls of Parchment, rolled upon a Stick. Hence comes the Word Volume, Lat. i. e. a Roll; and a Book, with us.

Line 349. Kings; i. e. *Cyrus*, *Darius*, *Ahasuerus*, and *Artaxerxes*, Kings of *Persia*, who restored the Captive *Israelites* into their own Land, as before. See *Is.* 44. 28. *Ezr.* 1. 2. *Neb.* 2. 1. Read, There will be a greater Number of the wicked Kings, than of the good ones. Very true!

Line 353. Diffension; Fr. Ital. Sp. Lat. i. e. A Thinking contrariways; A Disagreement, Difference, Quarreling, Discord. The same as Strife, by a Fig. of Rhet.

Line 358. Stranger. Here, *Hered* the Great, an *Ascalonite* or *Idumæan*. He was the first Foreign Prince that ever reigned in *Judæa*, deputed therein by the Romans; who had subdued the *Jews*: for then drew near the Time, that the *Messias* should be born; according to the old Prediction of *Jacob*, *Gen.* 49. 10. For then the
Scepter

Scepter actually departed from the House of King *David*: In *Herod's* Time the *Messias* was born, who is *Jesus Christ* the Lord.

Line 360. *Barr'd*, for *Debarred*, by a *Fig.* of *Gram. Sax. i. e. Barred out*, excluded, depriv'd of his Right; for *Jesus*, the Son of *David*, had a Right to that Throne, 2 *Sam.* 7. 16. But his Kingdom is not of this World, *John* 18. 36.

Star. This new and extraordinary *Star* was foretold by *Balaam*, about 1500 Years before. *Num.* 24. 17. and was the happy Guide to the *Magi* of *Persia*, to *Bethlehem*; where they found the *Messias*, *Mat.* 2. 2.

Line 362. *Sages*; *Fr.* from the *Lat.* i. e. *Wise Men*, *Philosophers*, whom the *Persians* call'd *Magi*; the *Greeks*, *Sophir*; the *Latins*, *Sagaces*; the *French* and we call *Sages*, by a *Contraction* of that Word, *Mat.* 2. 1.

Line 363. *Incense*, *Myrrh*, *Gold*. These three different Sorts of Gifts were the finest Produce of their own Country, which the *Sages* presented the *Messias* with; as he was a *Priest*, a *Prophet*, and a *King*; and were provided of God, for the Support of the *Holy Family*, on their Road into *Egypt*, *Mat.* 2. 11.

Line 367. *Catel*; *Fr. Sax. O. E.* i. e. *A Country Song*; or of the *Gr.* i. e. *Joy*. A Song usually sung on one's *Birth-Day*; and afterwards at *Christmas*, in Honour of our Blessed Saviour's *Nativity*; but is now disused among us.

Line 368. *Virgin*; i. e. *Manlike*, grown up in *Strength*. A *Damsel*, a chaste *Maid* or *Maiden*. It was predicted, that the *Messias* should be born of a chaste *Maid*, *Is.* 7. 14. which was accomplished in our *Jesus*, 700 Years afterwards, *Mat.* 1. 21. *Luke* 1. 31. It was absolutely necessary, that so he might be perfectly clean from the *Corruption* of Human Nature; and as easy
to

Book XII. MILTON's *Paradise Lost*. 503

to *Omnipotence*, as it was to make *Sarah*, the Mothers of *Samson* and of *John the Baptist*, to conceive and bear Children, when they were past all natural Strength. See B. I. N. 441.

Line 370. *Hereditary*; *Fr.* from the *Lat.* i. e. *Belonging to an Inheritance*. Here, the Kingdom of *Judæa*, that belonged to *Jesus*, the Son of the Blessed *Virgin Mary*, by *Natural* and *Lineal Succession* from King *David*, according to the *Divine Promises*. *Herod* an *Heathen* knew all this; for he slew all that he could find of the *Family of King David*, to elude these *Predictions*.

Line 372. *He ceas'd*; i. e. *Michael* the *Archangel* stopp'd, ended his *Revelations* to *Adam*.

Line 373. *Surcharg'd*, for *Surcharged*; vulg. *Overcharg'd*; *Fr.* Here, overloaded, overwhelm'd with excessive Joy, at these Things.

Line 374. *Vent*; *Fr.* from the *Lat.* Any Passage out of a Thing. Here, Utterance, Speech, Expression.

Line 375. *O Prophet*; i. e. *Michael*. Here, *Adam* is represented, as shewing great Satisfaction at these *Revelations*. Read, *Now I understand clearly, what, &c.*

Line 377. *Steadiest*; *Sax.* *O. E.* most *stedfast*, firm and constant. Here, most intense and serious Thoughts.

Line 378. *Great Expectation*; i. e. The *Messias*; the *Desire of all Nations*, by a *Fig of Rhet.*

Line 383. *Capital*; *Lat.* Of the *Head*. Here, *Satan's* deadly and final *Blow*. He had received some *Wounds* from *Moses* and the *Prophets*; but the *Lord Jesus* gave him a more deadly one, by his own *Death*, by propagating his *Holy Gospel* over the *Earth*, by destroying his *Power*, his *Oracles* and *Tyranny* among the *Gentiles*; and will give him a complete and final *Overthrow* at his last *Advent*; when *Satan* and his *Instruments* shall

shall be cast into the *Lake of Fire* for ever. Rev. 20. 10. 14. 1 Cor. 6. 3.

Line 387. *Duel*, q. *Duorum Bellum*; *Lat.* A Fight or Combat between two Persons, at Variance.

Local; *Fr. Sp. Ital.* from the *Lat.* i. e. *Of a Place*; i. e. As if these Wounds were to be given on the *Head*, or upon the *Heel*, or any other Part of the Body, literally and in the plain Meaning.

Line 389. *Foil*; *Fr.* from the *Gr.* i. e. *To overturn* or *supplant*; to overcome, overthrow, and conquer. Read thus, *The Son of the Virgin doth not unite the Human Nature to the Divine, on that Account, as if he were to foil thy Enemy, as in a Duel or a Fight of two single Persons.*

Line 392. *Disabled*; *Sax.* from the *Lat.* i. e. *To render unable*; weakened. Here, made incapable of doing more Mischief to Mankind for ever.

Line 393. *Recure*; *Lat. Milt.* i. e. *Shall cure again*; recover perfectly, to heal completely.

Line 401. *Appaid*; *Fr. Milt.* for *Paid*; by a *Fig.* of *Gram.* fully satisfy'd, discharged or well paid.

Line 402. *Fulfil*, q. *Fill full*. Here, to accomplish, to perform all that the *Moral, Ceremonial* or *Judicial Laws* did require of him; both as a *Man* and a *Redeemer* of Men: Our Lord did so. *Mat.* iii. 15. v. 17. xvii. 27. *John* x. 46.

Line 404. *Fulfil*. Here, to observe and perform Obedience to the *Law* but in Part, as weak Men are able. See *Mat.* 22. 37, 38, 39, 40. And the *Apostle* said, *Love is the fulfilling of the Law.* *Rom.* 13. 10.

Line 410. *Legal*; *Fr. Ital. Sp. and Lat.* *Belonging to the Law*. Here, not the Works of the *Moral Law* of *Moses*; but these of the *Gospel*; i. e. *Faith, Repentance, &c.* See *Gal.* 2. 16.

Line 411. *Blasphem'd*, for *Blasphemed*; *Lat. Gr.* i. e. *To hurt, destroy* or *take away one's good Name*; reviled, spoken evil of, reproached; as
when

Book XII. MILTON's *Paradise Lost*. 505

when they said, *He hath a Devil, and is mad, why hear ye him?* And that *he did cast out Devils by the Power of Beelzebub.* Mat. 9. 34.

Line 416. Crucify'd; Fr. from the Lat. i. e. Fastened or nailed to a Cross. Here, the Sins of all Men are satisfy'd, pardoned and done away.

Line 420. Revives; Lat. i. e. Lives again; comes to Life again. Here, *Christ* rises from the Dead on the third Day; according to the *Prophecy* of *Jonas*, of other *Prophets*, and his own.

Line 426. Embrace; Fr. from the Lat. In Brachiis; i. e. To take into one's Arms; to hug. Here, to accept of, to comply with the Offers of the *Gospel*, by a lively *Faith* in *Christ Jesus*.

Line 428. Annuls; Lat. i. e. Reduces or brings to nothing; makes void, abolishes, or blots out. Here, *repeals thy Doom*.

Line 435. Wafting; Sax. Dut. Teut. Conveying or guarding a Ship at Sea; carrying by Water. Here, a gentle *Wafting* is an easy Death, a safe Passage to a glorious Immortality.

Line 437. T' appear, for to appear; Fr. from the Lat. To come in Sight, to shew one's self. Our *Blessed Jesus* appeared no less than 12 different Times to divers Men and Women, faithful Eye-Witnesses of his Resurrection. 1. To *Mary Magdalen* alone. 2. To *Mary, Joanna, Salome, &c.* 3. To *St. Peter* alone. 4. To *St. Cleophas* and *St. Peter* together. 5. To all his *Disciples*, except *St. Thomas*. 6. To all the *XI. Disciples* together. 7. To *St. Peter, St. Thomas, St. Nathaniel*, and other two. 8. To the *XI. Disciples* together. 9. To more than 500 Brethren at once; and many of these were living 22 Years afterwards; i *Cor.* 15. 16. 10. To *St. James*, the Bishop of *Jerusalem*. 11. To all the *XI. Disciples* met together. 12. To them all upon *Mount Olivet*, when he left them, and ascended

into the highest Heavens. And after his Ascension, he appeared to St. *Stephen* the Proto-Martyr, about seven Years afterwards. 2. To St. *Paul*, in the next Year; which was the happy Cause of his *Conversion*. And 3. To St. *John*, about 60 Years after his *Ascension*, and said, *I am He that liveth and was dead*, Rev. i. 18. These are undeniable Proofs of his *Resurrection*.

Line 438. *Disciples*; Lat. i. e. *Learners, Scholars*. As *Moses* and the *Prophets* had *Schools* and *Scholars*, whom they trained up in the Knowledge of *God* and *Religion*: So did our Blessed Lord chuse 12 Men, whom he instructed, made Witnesses of his *Life, Miracles, Death, Resurrection* and *Ascension*; and *Ministers*, to propagate his holy *Religion* over the Earth. OBS. Our Blessed Lord chose 72 *Disciples*, and 12 chief ones; as *Moses* 72 *Elders*, to be *Senators* of his *Ecclesiastical Court*, Num. 10. 16, 17. which are called 70, by a *Round Number*, and as the *Disciples* are number'd 70, Luke 10. 1. answerable to the 70 Souls that went with *Jacob* into *Egypt*, Deut. 10. 22. And 12; suitable to the 12 *Tribes of Israel*.

Line 442. *Baptizing*; Lat. Fr. Ital. Gr. i. e. *Washing*. Here, administering the *Sacrament of Baptism*, by *Immersion*, dipping or plunging into *Water*; *Christening*: By this *Rite* Men become *Christians*, i. e. the *Disciples of Jesus Christ*; as they were by *Circumcision* admitted into the *Church of God* before. Read, *Baptizing them who shall believe, in the Water*.

Profluent Stream; Sax. Dut. Teut. Gr. from the *Heb. Zaram*; i. e. *It did flow*: A *Current*, a *River*. Here, the *River Jordan*, by a *Fig. of Rhet.* where our Blessed *Saviour* was baptized.

Line 469. *O Goodness*. Now *Adam* speaks, and asks more *Questions*: For *Infinite Goodness* and
immense

Book XII. MILTON'S *Paradise Lost*. 507

Immenſe Goodneſs is the ſame, by a *Fig. of Rhet.*

Line 497. *Perſecutors* ; *Fr. Ital. Sp.* from the *Lat* i. e. *Purſuers*, or ſuch as *run after* others, with Intention to deſtroy or murder them ; cruel Oppreſſors, merciless Enemies, that take away the Lives of Men unjuſtly ; ſuch as *Nero*, &c.

Line 498. *Apoſtles* ; *Lat. Gr.* i. e. *Perſons ſent, Miſſionaries* ; Men, whom *Jeſus Chriſt* ſent with his *Commiſſion* and *Divine Power*, to preach the *Gospel*, to all the World. They were twelve in Number, that as the *Jewiſh Church* did ſpring from twelve *Patriarchs*, even ſo the *Chriſtian* might be founded upon twelve *Apoſtles*. See *Mat.* 11. 1. 28. 18, 19. *Mark* 16. 15, 20. *Rev.* 21. 14.

Line 499. *Evangelize* ; *Lat. Gr.* i. e. *To bring or publiſh good News*. Here, to carry the *joyful News of Salvation* to a loſt World, to inſtruct and teach all Nations. Hence *Evangelion* in *Gr.* and *Gospel* in *Sax.* ſignify *glad Tidings* ; and the four *Writers* of our *Lord's Nativity, Life, Death, Reſurrection, Aſcenſion, Doctrines* and *Miracles*, are called *Evangelists*, i. e. *The Writers and Publiſhers* of thoſe good News.

Line 508. *Wolves* ; *Sax. Dut. Teut. Gr.* i. e. *Pernicious, lying hid, or white* ; becauſe *Wolves* are fierce, ravenous Beaſts of Prey, that ſoon grow white ; from the *Heb. Lakach*, i. e. *To raviſh or ſnatch away violently*. Here, *False Chriſts, false Apoſtles, Hereticks*, which ſoon appeared, even in the Days of the *Holy Apoſtles* ; did then, and have done much Miſchief ſince to the *Church of Chriſt* in all Ages, by corrupting their pure and divine *Doctrines*, devouring the *Souls, Bodies* and *Subſtance* of Men, by their pernicious *Errors* and *Cruelties* ; as *Wolves* deſtroy their Prey ; by a *Fig. of Rhet.* viz. *Simon Magus, Menander, Cerinthus, Ebion, the Gnoſticks, Arius, Muhammed*, &c. which our *Lord* and his *Apoſtles* clearly
X x 2 predicted,

predicted, *Mat. 7. 11.*

Line 526. Unbuild ; Sax. Milt. i. e. Not build.

Here, to pull down and destroy, what was built by the *Holy Apostles*, and maintained by their *lawful Successors*, in the Ages afterwards.

Line 530. Infallible ; Fr. Sp. Ital. Lat. i. e. Never-failing, unerring, undeceivable, that cannot err or cannot be deceived. An arrogant and blasphemous *Title*, which the *Pope* assumes to himself, and which belongs to none but *God*.

Line 531. Persecution ; i. e. A Pursuit ; Affliction, an unjust and cruel Oppression of Men to Death ; the first *Persecution* in the World, was begun in *Cain*, and practised by his *Race* in all Ages since. There have been ten *Persecutions* for the Cause of *Christianity* : *Nero* began the first, *A. D. 67.* *Domitian* the second, *A. D. 92.* *Trajan* continued the third, *A. D. 99.* *Hadrian* continued the fourth, *A. D. 124.* *Antonine* began the fifth, *A. D. 178.* *Severus*, the sixth, *A. D. 203.* *Maximinus*, the seventh, *A. D. 226.* *Decius*, the eighth, *A. D. 249.* *Valerius*, the ninth, *A. D. 257.* And *Dioclesian* the tenth, *A. D. 303.* This held ten Years, and after his Death it was continued by his Successor, till *Constantine*, the first Christian Emperor, stopt these cruel and inhuman *Barbarities* ; and established the *Christian Faith* over the World peaceably. Yet there have been as many *Persecutions* under *Rome Christian*, as were under the *Pagan Emperors* ; as those of the *Waldenses*, *Bohemians*, and other *Professors* of pure Religion, thro' *Germany*, *France*, the *Netherlands*, *Scotland*, *Ireland*, *England*, &c. Read, *Who persevere in the Worship of God in Spirit and in Truth.* See *John 4. 23.*

Line 534. Specious ; Fr. Lat. Here, fair in Appearance, plausible ; seeming good, when there is no real Piety,

Book XII. MILTON's *Paradise Lost*. 509

ty, Honesty, or Charity at the Heart of such hypocritical Professors. Read, *The Rest of Men will think that Religion is satisfy'd in outward Rites and fine Forms*, which dazzle the *Vulgar People*.

Line 536. *Bestuck*, for *Stuck*; by a *Fig. of Gram. Sax.* i. e. *Thrust thro'*, stabbed and pierced with Arrows, wounded or loaded with Reproaches, by a *Fig. of Rhet.*

Line 538. *So shall.* ☞ *Obs.* Here, is a *Transposition* of Words, which may be placed and understood thus. *The Affairs of this corrupt World shall be mischievous and cross to the good Men in it in all outward Appearance, but favourable to the wicked.* This has been observed, and the general *Complaint* against *divine Providence*, in all Ages; as appears in the *Disputes* between *Job* and his *Friends*, the *Complaints* of *Asaph*, *Psal.* 73. *David*, *Jeremiab*, *Plutarch*, and other good and learned Men.

Line 540. *Respiration*; *Fr. Sp. Ital. Lat.* i. e. *A Breathing*; *Refreshment*. Here, the *Abatement* of the *Ten Persecutions* under *Constantine* the 1st *Christian Emperor*; or at *Christ's last Advent*; to reward the good and punish the wicked. See *Acts* 3. 19. Read, *'Till the Day of Refreshment to the Just shall appear.*

Line 554. *Seer*; from *See. Sax. Dut. O. E.* A *Foreseer*, one that perceives Things with his Eyes or Mind; a *Prophet*, who sees and foretels Things long before they come to pass, by *divine Revelation*; for so the *Hebrews* of old Times called a *Prophet*; *Rhoe*; i. e. a *Seer*. 1 *Sam.* 9. 9. 24. 11. Here, Read *Blest Seer*, for *Michael*, by a *Fig. of Rhet.*

Line 555. *Race*; *Dut. Sax. O. E.* from the *Heb.* The *Course* or continual Motion and Succession of Time, i. e. Thou, O *blest Prophet*, hast given me a satisfactory *View* of all Things to come from the *Beginning* of Time to the *End* of it; when
Time

Time shall finish its Course, and stop or be swallowed up in an endless *Eternity*; which hath no *Succession*, no *Motion*: For which may God prepare us all. *Amen*.

Line 558. Depart; *Fr.* from the *Lat.* i. e. *To pass from a Part or Place*, to go away, to forsake a Place. Here, I shall go out of *Paradise* with great Satisfaction and Submission to the *Divine Will*.

Line 574. To whom. Now the *Archangel* gives *Adam* most excellent Advice; and it is such, as will be of singular Benefit to his whole *Posterity*, if they are so wise as to put it into *Practice*.

Line 581. Deeds; *Sax. Dut. O. E.* i. e. *Doings*; *Actions*, *Practice*. Here, all *good Works*; the chief of which are here mentioned, according to our *Blessed Master's Words*, *If ye know these Things, happy are ye if ye do them*, *John 13. 17.*

Line 583. Charity; *Fr. Ital. Lat. Gr. A T.* of *Divinity*; i. e. *Grace* or *Favour*, the Love of God and our Neighbour. See *1 Cor. 13. 13.*

Line 588. Speculation; Here, foreseeing all Things to come to pass in after Ages of the World, from the *Top* of this supposed *high Hill* in *Paradise*; by Way of *Prophecy* or *Prediction*.

Line 606. He ended; i. e. *Michael* spoke no more in this Manner or on this Subject.

Line 610. Whence; *Sax.* From what Place; i. e. *O Adam*, I know to what Place thou didst go with the *Archangel*, and from what Place thou art now returned to me.

Line 630. Marsh, or *Marsh*; *Dut. O. E.* from the *Lat.* i. e. *Of the Sea*. A *marshy*, wet, moorish or fenny Place, which lies commonly near the Sea or Rivers. Read, *As an Evening Mist slides over the marshy or wet Ground*.

Line 637. Caught, or *did catch*; *Dut.* from the *Lat.* did lay hold of. Here, did squeeze or touch
gently,

Book XII. MILTON'S *Paradise Lost*. 511

gently, or led them by the Hand, as the *Angel* did to *Lot*, his *Wife* and *Daughters*. Gen. 19. 16.

Line 638. *Lingring*; Teut. O. E. Tedious, long in doing Business, loitering, moving slowly on; being unwilling to depart. All this is in Imitation - of the *Angel's* conducting *Lot* out of *Sodom*, and most suitable thereto; as if *Lot* left that City with a Reluctance, and was willing to pack up some of his choicest Effects; so was *Adam* unwilling to depart out of *Paradise*. See Gen 19. 16.

Line 643. *Wav'd*, for *Waved*; Sax. Dut. O. E. Past over, blasted or covered like the *Waves* of the Sea, with the Motion of the *Archangel's* Flaming Sword.

Brand; Dut. Fr. Sax. Teut. i. e. *Burning*; a Piece of burning red hot Iron, wherewith *Criminals* are *branded* or burnt in the Hand, in Token of *Infamy* and *Disgrace*. Hence comes a *Fire-brand*. Here, the fiery, *flaming Sword* of the *Angel*, which *blasted Paradise*; after which it hath never been seen by mortal Eyes.

Line 644. *Faces*; contracted from the *Lat.* and *Gr.* i. e. *Forms* or *Appearances*; the Countenance, Visage or *Looks* of a Man. Here, the *Appearances* of many *Angels* from *Heaven*, whom the *Poet* imagines to have been present at the Execution of that *Divine Sentence* upon *Adam* and *Eve*.

Throng'd, for *Thronged*; Sax. Dut. Teut. i. e. The Gate of *Paradise* was crouded, surrounded and fill'd with great Numbers of those *heavenly Ministers*, who executed *God's* Commands and Judgments then and ever since.

GEN. OBS. This *Book* in the first Edit. is the longest of all, consists of 1540 Lines, and contains the 11th and 12th Books in the later *Editions*. It contains a supposed *Narration* of the general *History* of the World, from *Abraham's* Time and to the End of all Things, so far as it relates

relates to the *Kingdom* of the *Messias* or *Christ*; for the greater Satisfaction and Consolation of disconsolate *Adam* and *Eve*. Tho' it be esteem'd the lowest Part of the whole *Poem*, yet it is very instructive, elegant and entertaining: It is a lively Picture and Proof of the fruitful Invention and extensive Learning of the *Author*. The *Foreign Words* are for the most Part of *Latin*, *Saxon* and *French* Original: Neither are here many hard *Terms* of *Arts* and *Sciences*, as in the other *Books*; and indeed the Subject of it would not admit of them; which led the *Author* to the Choice of these only.

The *Reader* may take this *General Observation* upon the whole *Work*: It seems to me admirable, how he who has read and understands this *Poem*, can relish any other; because he reads all Things in it: And I wonder likewise as much, how he who wrote it, could be so different from himself in many Places; oftentimes so extraordinary *sublime* and *lofty*, and then so *low*: But even *Hom*er sinks sometimes into *Trifles*.

The End of the Commentary on the Twelfth Book.

F I N I S.

THE *Reader* is desired to excuse and correct these and some other *Errors* of the *Press*: B. III. N. 472. read, *Plato* was born in the first Year of the 88th *Olympiad*, and died in the first Year of the 108th. B. VII. N. 427. for *Stork*, &c. read, and *Feldfare*.

